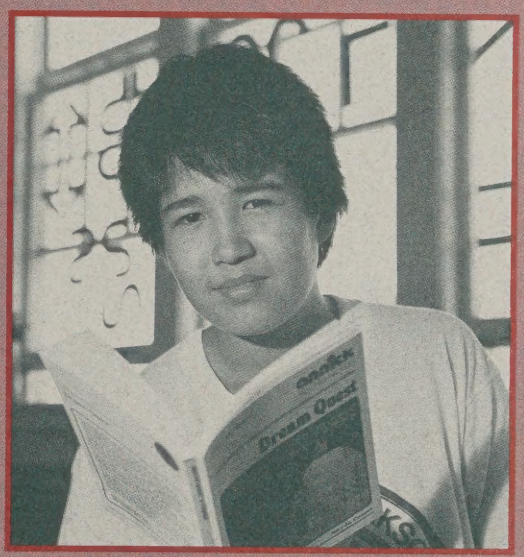
OHEC
373.1909713
059DE/C-NS

CURRICULUM GUIDELINE

Native Studies

INTERMEDIATE DIVISION 1991



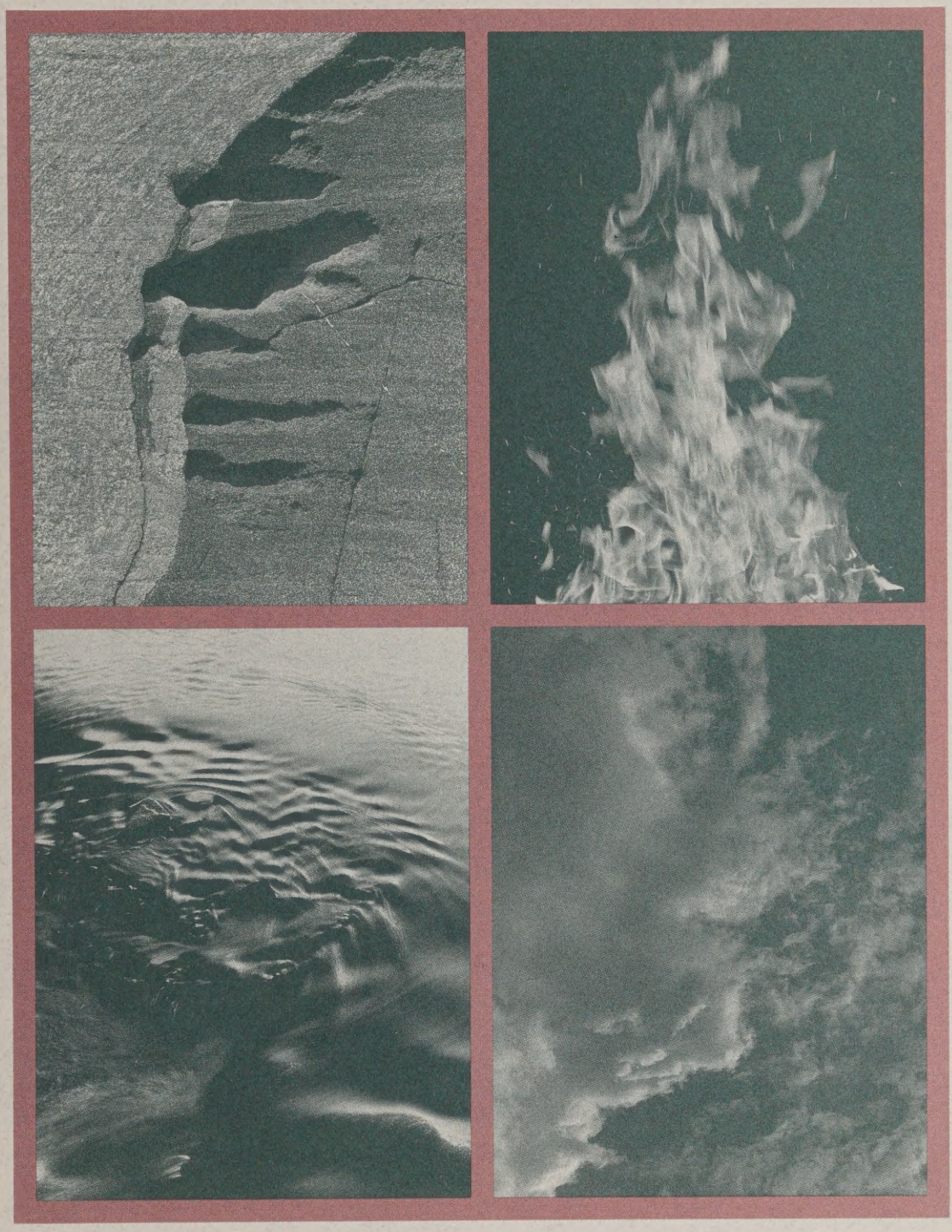
Ontario Ministry of Education

Cover (clockwise from top left):

Abraha Arnaquq, Pangnirtung, Baffin Island
Josephine Beaucage, elder and artisan, Beaucage Lake, northern Quebec
Benjamin Desormeaux, student, First Nations Public School
Susan Cardinal-Knox, teacher, First Nations Public School

Background:

Beaded purse



"Earth, Fire, Sky, and Water:
these are the Four Directions of aboriginal life force."

Greg Staats, *photographer*, Six Nations Reserve

Brodie Echum with his granddaughter Darla, Moose Factory

Contents

PART 1
POLICY CONSIDERATIONS

The Place of Native Studies in the Intermediate Division Curriculum 3
Native Studies and the History Program 3
Native Studies and Other Subject Areas 4

Rationale 5

Goals of Education and the Role of Native Studies 6

Aims of Native Studies 9

Domains Developed by the Native Studies Program 11
Cognitive Skills 11
Attitudes and Values 11
Knowledge 11

Considerations in Course Development 12
Meeting the Needs of Native Students 12
Sex Equity 12
Multiculturalism 13
Race Relations 13
Language Across the Curriculum 13
Resources 14

Assessment and Evaluation 16
General Principles 16
Use of Assessment Results 16

PART 2
THE PROGRAM

Introduction 19
Program Objectives 19
Special Note 19

The Program for Grades 7 and 8 20
Outline 20
Basic Considerations 20
Sample Units 22

Credit Courses 31
Outline 31
Native Peoples of Canada: Present Realities and Future Directions (HNA) 32
Native Perspectives on the Changing Global Community (HNP) 38

PART 3
RESOURCES

Bibliography and Other Resources 47
Printed Materials 47
Films and Videotapes 63
Audio-visual Suppliers 72
Native Cultural Centres in Ontario 72
Native Organizations in Ontario 73

Glossary 75

Use of Organizers in Native Studies 76

Acknowledgements 80

Cette publication est également offerte en français sous le titre suivant : *Études autochtones, cycle intermédiaire, 1991.*

THE NATIVE STUDIES PROGRAM FOR THE INTERMEDIATE DIVISION

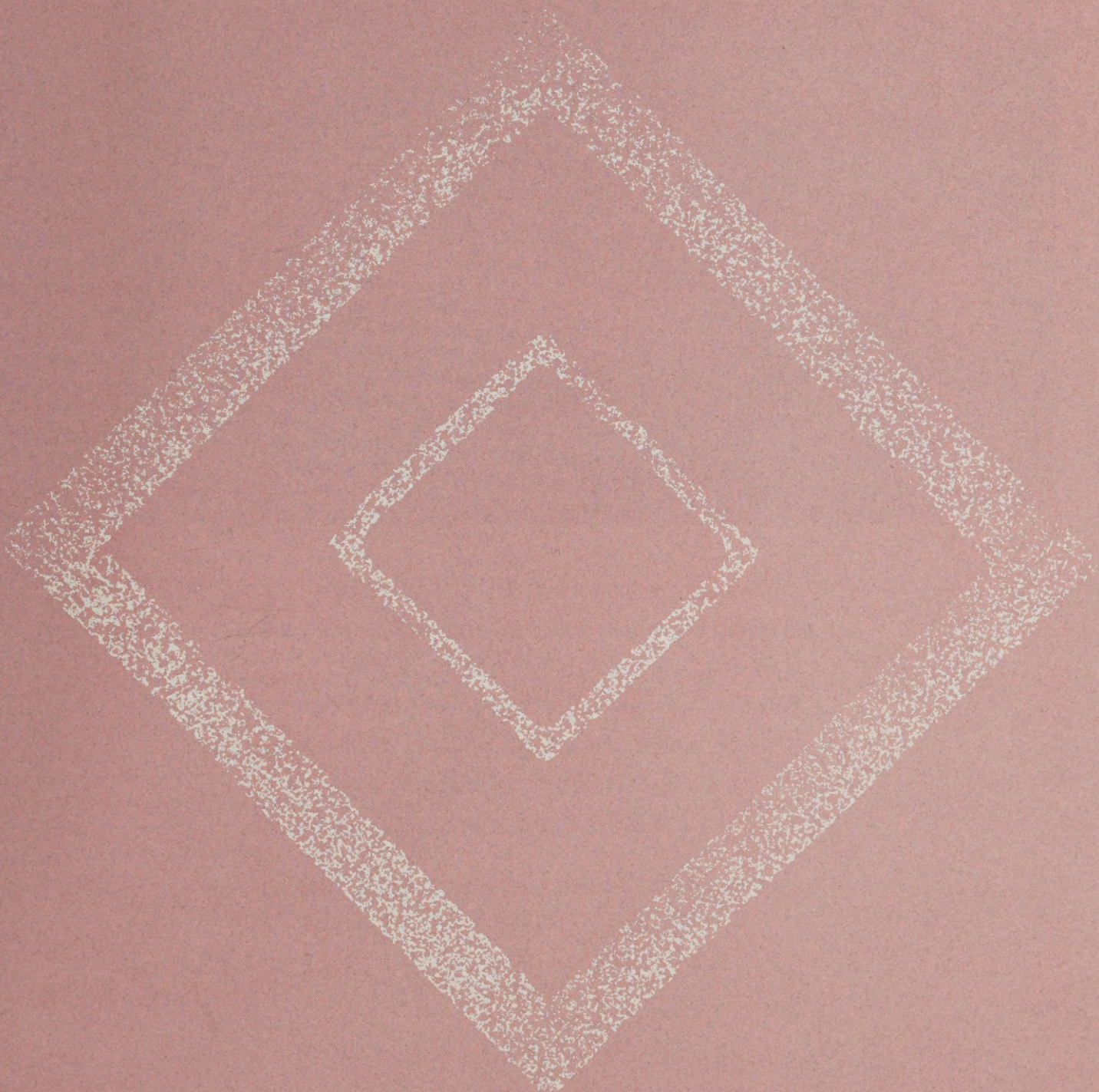
The Developing Native Societies (Grades 7 and 8)

- The First Peoples (Grade 7)
- The Century of Endurance (Grade 8)

Credit Courses (Grades 9 and 10)

- Native Peoples of Canada: Present Realities and Future Directions (HNA)
  This course may be offered in place of the compulsory history course Contemporary Canada: Life in the Twentieth Century.
- Native Perspectives on the Changing Global Community (HNP)
  This course is to be offered as an elective and may not be used to replace Contemporary Canada: Life in the Twentieth Century or Native Peoples of Canada: Present Realities and Future Directions.

Part 1
Policy Considerations



"At these times our minds are troubled over power
and money for individual gain, forgetting who we really are,
forgetting our traditions and what we stand for . . .
not thinking about what we are doing to our Mother Earth. . . .
If we educate ourselves and our children in the traditional ways,
we can begin to educate the rest of the world,
so that it will be a better place."

Hubert Buck, Sr., Confederacy Seneca Chief, Six Nations Reserve

The Place of Native Studies in the Intermediate Division Curriculum

The other credit course outlined in this guideline, Native Perspectives on the Changing Global Community, is to be offered to students who want an additional course in Native studies. This elective course is not interchangeable with Native Peoples of Canada: Present Realities and Future Directions.

Courses in Native studies in the Intermediate Division that were developed before publication of this curriculum guideline are no longer in effect after June 1992.

Native Studies and the History Program

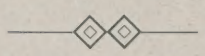
The Native studies program in the Intermediate Division should be seen as an integrated program evolving in planned phases from Grade 7 to Grade 10. Courses and units of study developed from this guideline will provide opportunities for students to explore the many facets of past and present Native cultures in Canada.

The Grade 7 and 8 courses focus on social history, exploring the growth and development of the Canadian nation, beginning with European contact with Native communities and continuing to early twentieth century urban and rural Native society. Because these courses cover the same time span as the courses for Grades 7 and 8 governed by the history guideline, teachers are encouraged to substitute the Grade 7 and 8 Native studies courses for the history courses or to substitute units from one subject area for units from the other.

For Grades 9 and 10, this document outlines two credit courses. The first of these, Native Peoples of Canada: Present Realities and Future Directions, may be interchanged with the history course Contemporary Canada: Life in the Twentieth Century. It is intended that this exchange of credit courses will occur in schools with Native students, where it will demonstrate sensitivity to the aims and aspirations of Native people with regard to the education and development of Native children. The Native studies course will serve the additional purpose of lessening the shock of cultural immersion for these students. This course and the history course can be offered simultaneously.

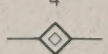
Jessie Cromarty, student, Rankin Reserve

Native Studies and Other Subject Areas



This guideline also provides teachers in the Intermediate Division with a foundation for building study units with a Native perspective that can be integrated into existing subject areas. The eclectic nature of the units of study allows them to be components of a number of subject areas. The following table identifies some subject areas into which the units of study can be incorporated.

Subject Area	Units of Study
Dramatic arts	Native Identity in a Changing World (p. 37) Native Values and the Global Community (p. 39)
English	Native Identity in a Changing World (p. 37) Sustaining Native Spiritual Values Within the Global Community (p. 43)
Family studies	Forces of Assimilation (p. 27) Challenges to Societies (p. 28)
Geography	Original Native Communities (p. 23) Native Communities and the Europeans (p. 24)
History	Community Study (p. 22) Original Native Communities (p. 23) Native Communities and the Europeans (p. 24) Aspects of Nineteenth-Century Canada (p. 25) Legislating Change (p. 26) Forces of Assimilation (p. 27) Challenges to Societies (p. 28) Governments and Laws Affecting Native Peoples (p. 33) Issues of Sovereignty and Nationhood (p. 34) Social and Economic Realities and Issues (p. 36) Native Identity in a Changing World (p. 37) Native Values and the Global Community (p. 39) Challenges to Native Values (p. 41) Democratic Values and the Global Community (p. 42) Sustaining Native Spiritual Values Within the Global Community (p. 43)
Personal life management	Native Identity in a Changing World (p. 37)
Visual arts	Native Identity in a Changing World (p. 37) Native Values and the Global Community (p. 39) Sustaining Native Spiritual Values Within the Global Community (p. 43)



Rationale

The history of Canada begins with the Native peoples. Their adaptation to widely different environments gave rise to diverse and rich cultures that influenced and were influenced by the cultures of immigrant peoples. An exploration of the development and contributions of Native societies is central to an understanding of the social fabric of this country.

The study of Native peoples enriches the learning experience of all students. Native students can be assisted in understanding modern Canadian society and in understanding, appreciating, and developing their own identity, culture, and heritage within it. Native students need to be able to assess the impact on Native societies of rapid social, economic, and technological change. They need ways of understanding the past and present that enable them to make good decisions about the future. All students need a sense of Canada's role in an increasingly interdependent world. In an era of shifting values and experiences, all need a sense of who they are and where they fit – where they fit in family life, in the world of work, in the local community, and in the international community.

In learning about the experience of Native peoples in Canada, students will grow to understand the importance of the natural environment, the need to use natural resources wisely, the ways in which communities are organized and cultures evolve and interact with others, the impact of technology and change, and the interaction of Native peoples with others in the global community.

Native studies can contribute to personal growth, community understanding, and the development of a global perspective. In the process of imparting relevant information, courses in Native studies can help students to develop the values, skills, and attitudes that they will need to function effectively in the twenty-first century.

"Disguised Archer", stonecut print by Lipa Pitsiulak, Pangnirtung

Goals of Education and the Role of Native Studies

Effective curriculum planning, in Native studies as in other subject areas, is based on a clear image of the student as a learner. The Ministry of Education views the student as an active, aware participant in learning – a lifelong learner and a self-motivated, self-directed problem solver. This learner is aware of both processes and uses of learning; derives a sense of self-worth, confidence, and satisfaction from a variety of accomplishments; and contributes effectively to the common welfare of society. This image of the learner is an essential consideration in the provision of educational programs in Ontario.

The goals of education for Ontario flow from this image of the learner and from the ministry's broad purpose:

> The Ministry of Education strives to provide in the schools of the province equal opportunity for all. In its contribution to programs, personnel, facilities, and finances, the ministry has the overall purpose of helping individual learners to achieve their potential in physical, intellectual, emotional, social, cultural, and moral development.[1]

Lance Logan-Keye, Shelley Burnham, and Greg Skye, students, Caledonia High School

1. Ministry of Education, Ontario, *Ontario Schools, Intermediate and Senior Divisions (Grades 7-12 / OACs): Program and Diploma Requirements*, rev. ed. (Toronto: Ministry of Education, Ontario, 1989), p. 3.

The following table indicates the contribution of Native studies to the attainment of each of the ministry's goals of education.

Goal of Education	Role of Native Studies
1. Students will be helped to develop a responsiveness to the dynamic processes of learning.	Study of the values of Native cultures fosters participatory learning, shared decision making, and acceptance of personal responsibility.
2. Students will be helped to develop resourcefulness, adaptability, and creativity in learning and living.	In exploring, alone and with others, the connections between Native studies and other domains, students learn to accommodate others' viewpoints and to think creatively.
3. Students will be helped to acquire the basic knowledge and skills needed to comprehend and express ideas through words, numbers, and other symbols.	Native studies courses emphasize clear and effective communication.
4. Students will be helped to develop good physical fitness and good health.	Students acquire an appreciation of physical fitness and good health through an understanding of Native societies' efforts to adapt. Activities such as drama and dance contribute to physical well-being.
5. Students will be helped to gain satisfaction from participating and from sharing the participation of others in various forms of artistic expression.	In exploring a largely oral and visual culture, students gain appreciation of art forms in many media. By participating in artistic endeavours, students develop their abilities to express and understand themselves through story, drama, music, dance, and crafts.
6. Students will be helped to develop a feeling of self-worth.	Native studies courses foster a sense of self-worth by helping Native students to appreciate the strengths of their cultural group and to recognize that they, as individuals, can contribute to society.
7. Students will be helped to develop an understanding of the role of the individual within the family and the role of the family within society.	Native studies illustrates diverse relationships within diverse communities. Students come to understand the role of the Native family in the community, the province, and the nation.
8. Students will be helped to acquire skills that contribute to self-reliance in solving practical problems in everyday life.	In Native studies courses, students learn to identify key questions, to take an organized approach to learning, to select relevant content, to develop points of view, and to present their findings and conclusions.
9. Students will be helped to develop a sense of personal responsibility in society at the local, national, and international levels.	Students of Native studies are reminded that societies are made up of individuals, and they are helped to see their role in the maintenance of social harmony and equity.

Goal of Education	Role of Native Studies
10. Students will be helped to develop esteem for the customs, cultures, and beliefs of a wide variety of societal groups.	In the processes of defining and exploring Native cultures and their development, students acquire a model for studying any community and for exploring similarities and differences across cultures. The climate of learning fosters respect for student autonomy and for the contributions of others and, by extension, for other cultures.
11. Students will be helped to acquire skills and attitudes that will lead to satisfaction and productivity in the world of work.	Students in Native studies courses learn to communicate clearly, to set priorities, to co-operate, to acknowledge personal strengths and weaknesses, and to work with others to complete tasks.
12. Students will be helped to develop respect for the environment and a commitment to the wise use of resources.	Native studies is based on an understanding of the interaction of communities with their environment; students learn that environment shapes customs and cultures, including values and world view. Respect for the environment and its resources, and understanding of such concepts as appropriate technology and sustainable resource use, are fundamental to Native studies.
13. Students will be helped to develop values related to personal, ethical, or religious beliefs and to the common welfare of society.	Exposure to Native belief systems and to Native values, such as respect for the environment and for the roles and contributions of all members of a community, encourages students to discover the importance of personal ethical principles.

Aims of Native Studies

The following aims of Native studies are derived from and support the goals of education for Ontario schools. The aims of Native studies are interrelated and interdependent and so should be considered together rather than separately.

Native studies should be designed to assist and encourage students to:

- recognize and understand the diversity of perceptions, needs, values, cultures, lifestyles, and aspirations that characterize Native peoples in Canada;
- acquire knowledge about aboriginal rights, claims, and treaties and their meanings both for Native peoples and for Canadian society as a whole;
- recognize and understand the effects of the dominant culture on Native peoples;
- develop an appreciation of Native cultures and of their contributions to Canada, to North American society, and to the global community;
- develop their ability to communicate their ideas;
- develop the ability to use a variety of skills to research, process, and communicate information, in a variety of contexts and to a variety of audiences;
- identify and eliminate prejudice;
- develop self-awareness and a positive self-concept;
- understand the importance of preserving and enhancing one's culture;
- develop an understanding of historical and systemic barriers to Native peoples' full participation in Canadian society;
- develop an understanding of the elements that make up the unique Canadian identity.

Great blue heron, Northern Ontario

"The development of the whole child and a respect for his or her cultural background are very important. Respect for self, respect for others, and respect for the environment are the fundamental values which can make learning a rewarding and an enjoyable experience for children."

Evelyn Corbiere, Education Director, Wikwemikong Board of Education, Wikwemikong Reserve

Domains Developed by the Native Studies Program

Native studies is interdisciplinary and integrated in content allowing teachers great flexibility in planning approaches to the units of study. The subject matter provides a context for the development of students' cognitive skills and the encouragement of positive values and attitudes, including respect for life.

Cognitive Skills

The development of cognitive skills is a core expectation of all courses in Native studies. Because Native studies courses are interdisciplinary – covering historical, political, social, economic, cultural, spiritual, and philosophical aspects of Native reality – they allow students to develop and apply cognitive skills in a wide variety of contexts. The cognitive skills range in complexity from ordering and matching to hypothesizing and organizing and finally to the complex skills of decision making and causal analysis.

Some skills will develop incidentally, as students acquire knowledge and master concepts within each unit of study. Other skills must be taught explicitly and practised. Complex skills are best introduced with familiar content. Once students are comfortable with a particular skill, they can apply it to new content. Students will also need to be shown how to transfer the skill from one subject area to another; classroom experience has shown that this transfer does not happen automatically. In all cases, skill development should take into account the abilities and maturity of the students in the class.

One activity that calls upon cognitive skills is arranging information logically in an organizer. For examples of organizers that can be generated by Native studies students at various levels, see pages 76 to 79.

Attitudes and Values

Native studies, like all studies of peoples, provides the student with an opportunity to explore human values, to measure them against her or his own experience, and to develop a set of personal values. Consideration of values and attitudes should be an important aspect of every unit developed from this guideline. Students should have many opportunities to recognize and articulate their own values and those of others.

In considering attitudes and values in Native studies, it is important to recognize the key value that characterizes Native cultures, and its implication for Native people's perspective on the world. The key value is harmony, or wholeness – a sense of the integration of humans with nature and of individuals with the larger human community.

Knowledge

Students in Native studies courses explore the experiences of Native peoples, from the first communities, through interactions with other cultures, to the experiences of today's Native peoples in Canada.

In charting the stages of development of a society, students must explore and understand many dimensions:
- the political dimension: leadership, forms of government, decision making, and political institutions;
- the economic dimension: patterns of work, trade, and economic development;
- the social dimension: daily life, and the social structures that underlie everyday interactions;
- the cultural dimension: systems of communication, languages, and the arts;
- the intellectual dimension: the origins and influences of major trends of thought;
- the spiritual dimension: the sense of the cosmos that permeates Native cultures.

As they acquire knowledge about these dimensions, students identify and examine ideas and concepts such as:
- the community as a group of people sharing a time, an environment, historical experiences, and a world view;
- identity, collective identity, sovereignty;
- the causes and ramifications of change;
- cultural interaction and change;
- conservation and management of resources;
- spiritual beliefs and views of the cosmos, and the ethical systems that these entail.

Considerations in Course Development

Meeting the Needs of Native Students

Although Native studies in Ontario is designed for all students, many classrooms will include a substantial proportion of Native students. A key to a more enriching experience for Native students is the recognition by teachers of the way in which attributes of Native cultures influence students' learning style.

One cultural characteristic with implications for the teaching/learning process is the traditional Native approach to child rearing, in which parents allow their children the opportunity to experiment, to gain experience, and to learn responsibility through trial and error. Parents who take this approach guide their children rather than imposing standards of discipline. As a result, many Native students learn best by listening, observing, and doing, rather than by responding to verbal direction. Used to a participatory life, many Native students prefer to work in small groups, informally, rather than alone on formal assignments. More specifically, Native students may learn best from a teacher who:

- is genuinely interested in becoming familiar with the lifestyles and concerns of the local Native community;
- uses co-operative learning techniques in groups;
- presents an overview of the units rather than breaking a unit of learning into small segments;
- provides strong encouragement to the class and to individuals;
- uses role playing and creative drama;
- provides opportunities for expression of various viewpoints;
- introduces new and difficult material through means other than verbal;
- uses metaphors, images, analogies, and symbols rather than dictionary-type definitions.

Mary Fiddler and elder Alec Kakapshe, Rankin Reserve

Teachers who teach Native students but who are not Native persons themselves should make the effort to reach out and learn from people in the Native community. Parents of the Native students and community elders can assist these teachers and their students by interpreting Native culture and by sharing their experiences as guides, trappers, carvers, oral historians, and experts in survival. First Nation administrators and counsellors can also be consulted for information about political and economic aspirations of modern Native communities, as can Indian Friendship Centres and Native Cultural Centres.

Sex Equity

Teachers can help to create a learning environment that reflects sex equity. Teachers' expectations for students' achievement should reflect a belief in the equality of women and men. Labels and terms that describe or perpetuate stereotypes, and resource materials that use such terms, should be avoided. People who visit the class as speakers, experts, or resource persons should represent the genders equally. Daily decision making and leadership opportunities should be shared by females and males.

Students should have opportunities to examine the issues and difficulties associated with sex-role stereotyping in historical and contemporary contexts. Teachers should ensure that there is a balanced emphasis in the Native studies courses on the roles, experiences, and achievements of women and men.

Multiculturalism

It is official Ontario government policy that diversity of cultural, linguistic, racial, and religious origins is a valuable characteristic of Canadian society. This multiculturalism policy requires schools to help prepare all students to live harmoniously in our multicultural society and in an increasingly interdependent world.

As the first people of Canada, Native people are unique in our multicultural society. Canada is the land of origin for Native people; they are not immigrants. Their goals and aspirations are different, therefore, from those of other groups of Canadians. Understanding and acceptance of the unique position and outlook of the Native peoples will foster a positive attitude towards their role in Canadian society.

Courses and units developed from this guideline should help students to develop and retain their personal identity while learning the social skills and attitudes required for effective and responsible participation in a multicultural society.

Race Relations

All Native studies teachers must be aware of the distinct pressures on Native people and be prepared to address perceived cases of racism. Recognizing that racial minorities are often prevented from participating fully in society, the Government of Ontario in 1985 issued a policy on race relations. The policy pledges that the government will take "an active role in the elimination of all racial discrimination, including those policies and practices which, while not intentionally discriminatory, have a discriminatory effect . . . . Racism in any form is not tolerated in Ontario."[2]

Native studies students may explore examples of racism when they discuss the use and abuse of power. Through enquiry and discussion, students will develop the skills and attitudes necessary to challenge racism and to help to eliminate it.

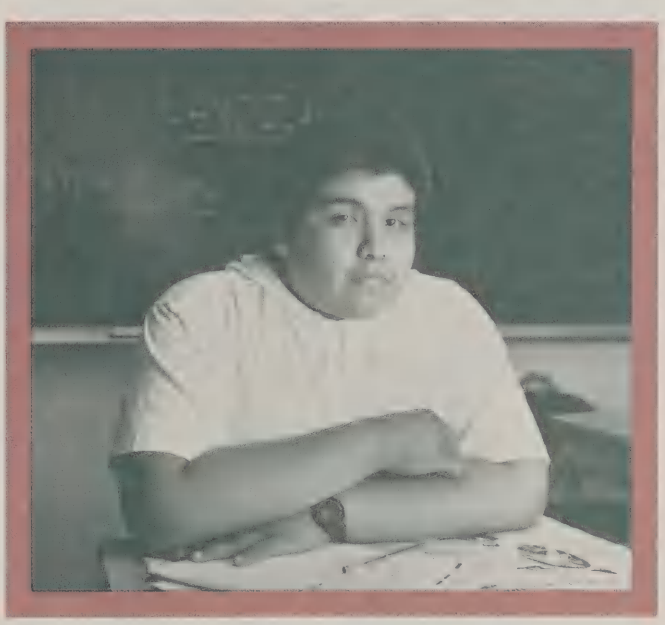
Language Across the Curriculum

Students assimilate values, skills, and knowledge and demonstrate their viewpoints, abilities, and understanding largely through language. Native studies teachers should provide regular opportunities for students to develop their proficiency in oral and written language.

Students read more effectively if they know why they are reading and what they should be looking for in the text. Teachers can help by identifying topics and posing questions in advance. Teachers can develop students' listening skills by demonstrating critical listening, using material that interests the class.

A wide variety of activities can be used to expand students' expressive language. Oral strategies include debates, interviews, role playing, and oral presentations. Students should write regularly, in a wide range of forms, such as notes, essays, journal entries, letters, and newspaper articles.

The organizers (charts and tables) suggested in the sample units are especially well suited to help students organize and analyse information, ideas, and values and communicate their conclusions coherently and persuasively.



Colin Keye, student, Caledonia High School

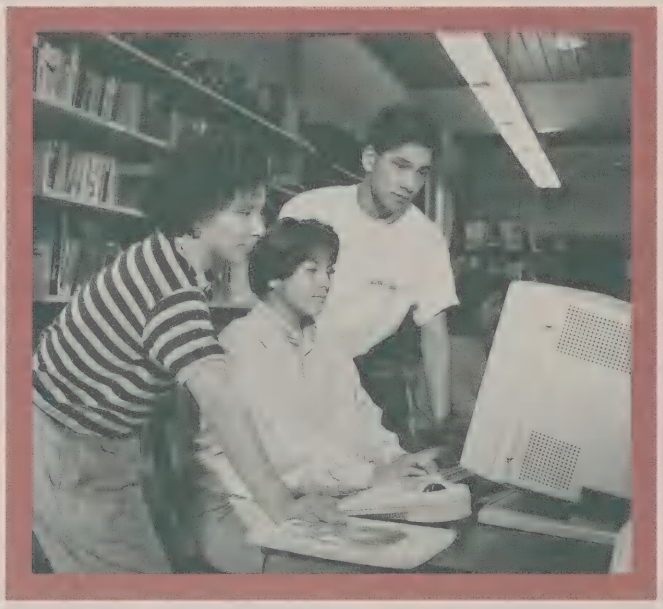
2. Government of Ontario. *Ontario Policy on Race Relations* (Toronto: Government of Ontario, 1986).

Resources

Learning Materials

The availability of appropriate learning materials is particularly important for Native studies courses. In selecting learning materials for the library resource centre, the teacher-librarian should:

- include materials and works by Native authors;
- include materials and works sensitive to the aspirations and traditions of Native peoples;
- avoid works whose language is disparaging to any group;
- consult local Native persons concerning appropriateness of materials for use in Native studies classes.



Kris Johnson, Fern Vyse, and Christopher Sandy, students, Caledonia High School

The Ministry of Education document *Race, Religion, and Culture in Ontario School Materials*[3] provides further advice about selecting learning materials.

If student learning is to become self-directed, students must be able to work effectively in groups with the assistance of the teacher-librarian. The Ministry of Education resource document *Partners in Action: The Library Resource Centre in the School Curriculum*[4] provides valuable assistance in this regard.

Audio-visual Aids

The use of audio-visual materials – films, videos, filmstrips, and slides – is very important in Native studies. An audio-visual presentation can be very effective as the introduction to a unit and/or as an alternative means of presenting information.

Computer Programs

Computer programs can reinforce and extend thinking skills and help students to achieve the knowledge objectives outlined in this document. Computer work provides a wide range of additional benefits to students, including:

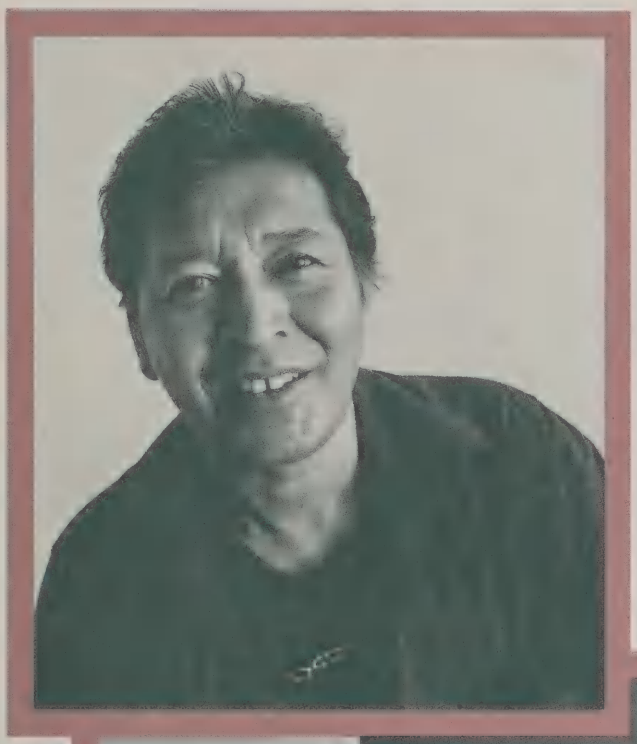
- opportunities for group work, which promotes co-operation;
- opportunities to role play and to make decisions. The issues and questions that are raised by computer programs often require conscious examination of values and attitudes, the pursuit of further information, and critical thinking;
- a change in the teacher's role, from authority figure and provider of information to facilitator or consultant;
- opportunities for language development;
- more control, in some cases, of the pace of learning;
- access to remote data and faraway classrooms.

---

3. Ministry of Education, Ontario, *Race, Religion, and Culture in Ontario School Materials: Suggestions for Authors and Publishers* (Toronto: Ministry of Education, Ontario, 1980).

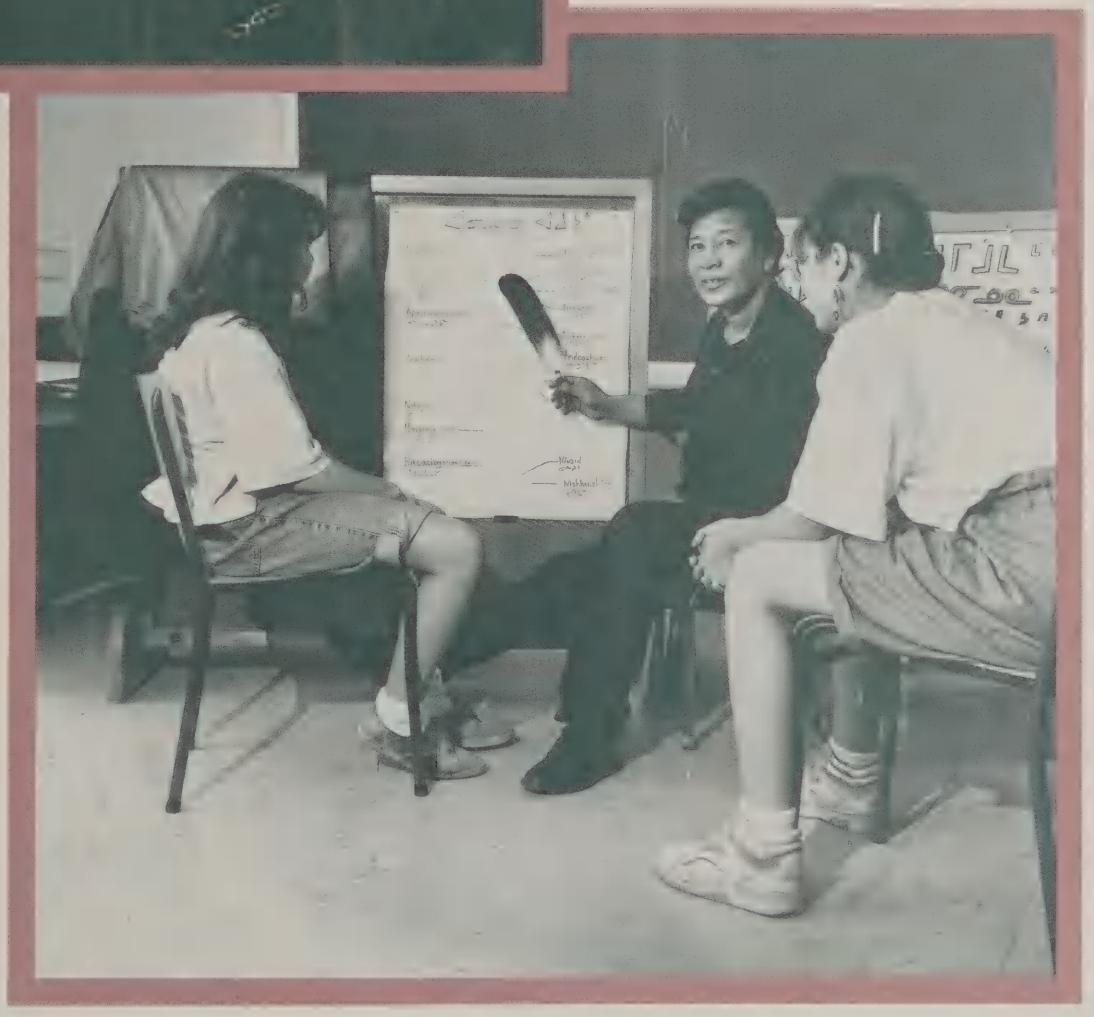
---

4. Ministry of Education, Ontario, *Partners in Action: The Library Resource Centre in the School Curriculum* (Toronto: Ministry of Education, Ontario, 1982).



"What the Native-language students learn about themselves . . . the awareness that they belong to a culture that is distinct from other societies will be with them throughout their lives. They will continue to think and do in their language, advancing and developing their unique culture."

Alex McKay, teacher of Ojibwe,
First Nations Public School, Toronto



Assessment and Evaluation

General Principles

Assessment and evaluation of students' learning are integral parts of the learning process. Assessment is the non-judgemental collection of observable data related to the abilities, needs, interests, learning style, and achievements of the student. Assessment provides the information needed for evaluation. Evaluation is the interpretation of the assessment data and the making of judgements about the student's achievements and needs and the instructional program's effectiveness.

Assessment and evaluation are required for planning, implementation, and modification of students' programs. Program planning involves assessing the aims, achievements, needs, interests, and capabilities of each student and developing appropriate objectives. Instructional experiences are planned and implemented to achieve these objectives. Assessment of both individual students' achievements and instructional strategies allows the teacher to evaluate, and then improve, classroom programs. Modification of classroom programs may involve enrichment or remediation. The process of assessment, evaluation, and modification may affect the whole class, an instructional group, or an individual child and may occur over a whole term's work, a unit of work, or a single lesson.

Benchmarks, or indicators of expected learning outcomes, are useful in the assessment and evaluation process. They should not, however, be viewed as fixed points that all learners must reach in exactly the same sequence or at exactly the same time.

School boards and schools must work together to develop coherent policies about the various steps in the assessment and evaluation process, including recording of children's progress, reporting to parents, formation of instructional groups, and promotion of students. These policies must be communicated to all partners in education.

Use of Assessment Results

Each partner in the educational process uses assessment and evaluation information.

The classroom teacher employs both formative and summative assessment strategies in the instructional process. Formative strategies involve continual collection of information about students' accomplishments and needs. Observation, conferences, work files, profiles, and other formative assessment strategies are used to gather information about each student's emotional, social, and intellectual development. Summative strategies measure the student's achievement and development at a given time, such as at the end of a unit of work, a term, or a school year. Together, formative and summative assessments facilitate evaluation of student achievements, diagnosis of instructional needs, planning of programs, and communication with parents and learners.

Students are active participants in the assessment and evaluation process. They can reflect and report on their own efforts and achievements and those of their peers. With teacher guidance, they can maintain work files and portfolios and engage in reflection, analysis, decision making, and problem solving with respect to their learning achievements and needs.

Parents, too, are partners in this process. They contribute information regarding their child's interests, abilities, needs, and accomplishments. And they require accurate, concise, and regular information about the programs, progress, achievements, strengths, and needs of their children. Parent-teacher communication, through regular conferences, meetings, classroom visits, informal exchanges of information, and written reports, fosters an open, trusting, and collaborative relationship between the home and the school.

Teachers, principals, and school board administrators use assessment information for a number of interrelated purposes. These include diagnosing student needs, placing students in appropriate programs, detecting trends in the performance of individual students or groups of students, developing and refining programs to meet the needs of the school, assessing the professional development needs of the staff, and choosing instructional resources.

Part 2
The Program

Introduction

Courses developed for the Intermediate Division should provide students with opportunities to acquire an understanding of Native societies through an exploration of major themes in Native history and an analysis of aspects of Native life today.

The Grade 7 and 8 program, The Developing Native Societies, focuses on social history and explores the experience of Native peoples, from the first communities to the early twentieth century. The program has two components: The First Peoples (Grade 7) and The Century of Endurance (Grade 8).

The Grade 9 and 10 program comprises two credit courses. The course Native Peoples of Canada: Present Realities and Future Directions, which may be offered in place of the compulsory history course Contemporary Canada: Life in the Twentieth Century, examines contemporary issues of concern to Native people as they seek to re-establish their cultural and territorial identity. The code for this course is HNA. The course Native Perspectives on the Changing Global Community examines Native people's views of their role in the world. The code for this course is HNP.

Program Objectives

Courses planned from this guideline will assist and encourage students to:

- develop self-confidence and self-esteem;
- develop a sense of personal and community identity;
- develop pride in their community, the province, and Canada;
- develop the cognitive skills needed to synthesize and communicate information in a variety of contexts, so that they can discuss issues and make decisions;
- understand the unique aspects of Native culture;
- understand the experience of Native peoples in Canada;
- understand the contributions of individual Native women and men;
- develop a sympathetic understanding of Native aspirations;
- develop realistic and positive viewpoints concerning the present and future roles of Native peoples in Canada and in the world;
- become committed to helping to resolve challenges facing the Native community in Canada and the world.

Special Note

The core of each course is composed of the units identified in this guideline. The teacher may, however, add more units as necessary to meet class needs. The depth of treatment and the emphasis of all units should be determined by the needs, interests, and abilities of the students and the resources available.

Opposite (clockwise from top left):

Emily General, elder, Six Nations Reserve
Tomasie Panipak, artist, Clyde River, Baffin Island
"Volcano Woman and Frog", Nootka sculpture

Centre:

Design in moose-hair tufts (Cree)

The Program for Grades 7 and 8

Outline

Grades 7 and 8: The Developing Native Societies

The Native studies program for Grades 7 and 8 explores community organization, social change, and social conflict from a Native perspective. The Native experience in Canada is explored from before European contact to the early twentieth century.

Grade 7: The First Peoples

Students explore fundamental concepts related to human communities and apply them to a study of Native communities before and during the period of contact with Europeans.

There are three units in the course:

1. Community Study
2. Original Native Communities
3. Native Communities and the Europeans

Grade 8: The Century of Endurance

This course continues the communities approach into the nineteenth century. Students examine major themes in the Native experience of this time, to develop a basis for understanding the current experience of Native societies in Canada.

There are four units in the course:

1. Aspects of Nineteenth-Century Canada
2. Legislating Change
3. Forces of Assimilation
4. Challenges to Societies

Basic Considerations

Rationale

The Developing Native Societies program introduces Grade 7 and 8 students to the study of Native societies through an investigation of the historical experience of Native peoples.

The concept of community is central to the program. Students begin in Grade 7 with the study of their own community and proceed to an examination of original Native communities and their interaction with the newly arrived Europeans.

The Grade 8 course explores the changes to the Native ways of life brought about by policies of the government of the developing Canadian nation. Students examine events as expressions of and responses to change and conflict.

Instructional Time

The following chart of suggested minimum time allocations for teaching the units of the courses in Grades 7 and 8 is provided as a means of ensuring balance and breadth of coverage in the Native studies program.

Grade 7: The First Peoples

Unit	*Suggested Minimum Time*
1. Community Study	20%
2. Original Native Communities	30%
3. Native Communities and the Europeans	30%

Grade 8: The Century of Endurance

Unit	*Suggested Minimum Time*
1. Aspects of Nineteenth-Century Canada	20%
2. Legislating Change	20%
3. Forces of Assimilation	20%
4. Challenges to Societies	20%

The remaining time in each course may be allotted to current issues appropriate to the objectives of the course and the interests and needs of the class.

Major Objectives

Cognitive Skills

Students should be able to:
- identify a question or issue and narrow it by clarifying facts and concepts;
- choose a framework for arranging the information that will be gathered;
- secure relevant information from sources that they have chosen;
- process the information and place it in the selected framework;
- judge the adequacy with which the data answer the question;
- draw inferences from the data;
- reflect on the solution reached and determine whether the question has been answered or the problem solved;
- communicate the solution in a way that is consistent with the purpose of the enquiry and the intended audience;
- write grammatically and logically;
- defend a point of view.

Attitudes and Values

Students should develop:
- self-confidence and self-esteem;
- respect for differences and similarities among cultural groups from different environments;
- sensitivity to the rights, opinions, and concerns of Native peoples and others;
- appreciation of the need for co-operation in group work and in community life;
- empathy for the emotional experience of Native persons;
- appreciation of the conditions of life for pioneer settlers in various communities;
- appreciation of the contribution of Native cultures to Canadian society;
- appreciation of the experiences of individual Native women and men and of their contributions to Canadian society;
- sensitivity to the effects of change on Native community life;
- appreciation of the Native concept of the Creator as the supplier of abundant land, water, and air, which are essential to all living things.

Knowledge

Following is a list, by unit, of the facts, events, and ideas that students should come to understand.

Grade 7: The First Peoples

1. Community Study
   - the nature of human communities
   - characteristics of the local community

2. Original Native Communities
   - features of the Canadian environment
   - the Canadian Native communities before and at contact with Europeans
   - the main linguistic and cultural Native groups

3. Native Communities and the Europeans
   - reasons for European exploration
   - early settlement in North America
   - first contacts between Native communities and Europeans
   - the fur trade

Grade 8: The Century of Endurance

1. Aspects of Nineteenth-Century Canada
   - immigration patterns in nineteenth and early twentieth centuries
   - Native peoples' participation in the War of 1812
   - the concept of Canadian nationhood
   - rationale for the Indian Act, 1876

2. Legislating Change
   - treaty making
   - the reserve system
   - legislation that affected Native peoples

3. Forces of Assimilation
   - policies for educating Native people
   - effects of policies on Native peoples

4. Challenges to Societies
   - forces in the peopling of the Prairies
   - challenges to Native peoples' ways in the Prairies
   - behaviour of significant persons in the western rebellions

GRADE 7: THE FIRST PEOPLES

This section of the guideline provides examples of units for the courses in Grades 7 and 8 in the Native studies program. Depending on the needs, interests, and abilities of the particular students, teachers may adopt the sample units exactly as presented, adapt them, or devise their own.

Teachers should note that the list of resources found at the end of each sample unit is a limited one. For a more extensive, annotated list of print and non-print materials, teachers should refer to the Resources section that begins on page 45.

Sample Unit 1: Community Study

This brief, preliminary unit introduces students to universal concepts of community and allows them to develop a model for the study of their own or any other community, thereby laying the groundwork for a comparative study.

Cognitive Skill Objectives

Students should be able to:
- define key terms such as *community, environment, resources, technology, communications;*
- describe how the main human needs are met in their own or any other community;
- consult community resources for information about their community's history and unique identity;
- develop visual and other ways of illustrating key aspects of life in their own community;
- illustrate, using charts or other media, their own role in the community.

Attitude and Value Objectives

Student should develop:
- willingness to work co-operatively in a group;
- sympathy for the striving of all human groups to meet their basic needs;
- appreciation of the reasons for cultural differences;
- understanding of their roles as individuals in the community.

Knowledge Objectives

Students should develop an understanding of:
- the factors that define a human community;
- characteristics of the local community.

Topic 1. How a Community Develops

Students explore:
- initial sharing by people of a place (environment), and co-operation to meet basic needs (for food, shelter, clothing);
- development, as people interact with their environment and one another, of distinct group characteristics (means of communication, shared belief systems, art, games, technological skills, values, economic systems, attitudes towards authority, laws, leadership);
- formation of these characteristics into the community's unique identity, or "culture".

Topic 2. Discovering Our Community

Students explore:
- the location of their community;
- examples of food, shelter, work, technology, art, and music from the local community;
- interaction of groups within the community;
- interaction of the community with other communities.

Resources

Dene Family. Indian and Northern Affairs Canada, 1981. 16 mm, 20 min.

Edge of Ice. National Film Board, 1986. 16 mm and video, 56 min.

Forester, J., et al. *Indians of the Plains.* Toronto: Fitzhenry and Whiteside, 1981.

Hill, Bruce; Gillen, Ian; and MacNaughton, Glenda. *Six Nations Reserve.* Toronto: Fitzhenry and Whiteside, 1981.

How to Do Series. Indian and Northern Affairs Canada, 1978. Videos.

Lithman, Yngv Georg. *The Community Apart: A Case Study of a Canadian Indian Reserve Community.* Winnipeg: University of Manitoba Press, 1984.

Nishnawbe-Aski: The People and the Land. National Film Board, 1977. 16 mm, 28 min.

Sample Unit 2: Original Native Communities

In this unit students examine the ways in which the original Native peoples developed distinct communities in differing Canadian environments. This unit, focused on universal principles of human interaction with the environment and with other humans, can serve as a context for integrating topics from other areas, such as English, geography, history, and family studies.

Cognitive Skill Objectives

Students should be able to:

- identify major regions of the Canadian environment;
- describe the natural resources in each region that affected the way of life of the original Native peoples;
- develop one or more organizers that show the differences between communities in various geographic regions in food, food-gathering techniques, shelter, communication systems, and technology;
- distinguish between fact and opinion in material about the original Native peoples.

Attitude and Value Objectives

Students should develop:

- appreciation for the ingenuity of Native peoples in finding means of survival in various environments;
- appreciation for the skills and values of Native peoples that were distinct to each culture;
- understanding of the similarities among human communities and the reasons for differences.

Knowledge Objectives

Students should develop an understanding of:

- the chief topographical elements and resources of Canada's major regions;
- the similarities and differences among original Native communities;
- the cultural and linguistic grouping of Native peoples.

Topic 1. Survey of the Canadian Environment

Students explore the major environmental regions of Canada and the resources that affected life in Native communities.

Topic 2. The Original Communities

Students explore:

- the main features of communities in particular areas: the west coast, the plateau area, the plains, the woodlands, the east coast, and the Arctic;
- theories and beliefs about the origins and settlement of Native peoples.

Topic 3. Major Cultural and Linguistic Groups

Students explore:

- the major regional groupings of Native peoples before the arrival of Europeans;
- the relationships and interactions among Native cultural groups.

Tamusi Naqtai Tuluga and his family, Povungnituk

Resources

Benton-Banai, Edward. *The Mishomis Book: The Voice of the Ojibway.* St. Paul, Minn.: Indian Country, 1979.

Cree Hunters of Misstassini. National Film Board, 1974. 16 mm and video, 59 min.

Edge of the Barrens. Indian and Northern Affairs Canada, 1963. 16 mm, 14 min.

Fiddler, Thomas. *Legends From the Forest: Told by Chief Thomas Fiddler.* Kapuskasing, Ont.: Penumbra, 1985. Distributed by University of Toronto Press.

Hertzberg, Hazel W. *The Great Tree and the Longhouse.* Toronto: Collier-Macmillan, 1966.

Santor, Donald M. *Canada's Native People.* Toronto: Prentice-Hall, 1982.

Stansfield, D., and Boiteau, D. *Origins: Early Peoples.* Toronto: Fitzhenry and Whiteside, 1988.

Sample Unit 3: Native Communities and the Europeans

This unit examines Native peoples' initial reactions to, and interactions with, the French and British settlers. Study of the fur trade permits exploration of the themes of interdependence, change, and identity.

Cognitive Skill Objectives

Students should be able to:
- map the chief exploration routes and areas of European settlement, indicating the Native societies that were the first to be affected;
- develop organizers to show comparisons between Native and European societies in technology, government, and economic values;
- illustrate through maps or other means the development of the fur trade, showing the Native societies that were involved, trading routes, trading forts, and the main areas of activity of the French and the British;
- develop simulations or other means to illustrate differences, especially in values, among Native societies, European settlers, and European missionaries;
- develop organizers showing changes in Native and European communities that resulted from their interactions.

Attitude and Value Objectives

Students should develop:
- respect for differences in cultural heritage;
- awareness of the nature of social change;
- sensitivity to the power of technology as a change agent;
- willingness to analyse assumptions and attitudes underlying judgements of cultural superiority and cultural equality;
- sympathy for the struggles of Native societies to resist alien values;
- appreciation of the effects of the interaction between Native societies and European settlers.

Knowledge Objectives

Students should develop an understanding of:
- the reasons why Europeans came to North America;
- patterns of European settlement in North America;
- the reactions of Native peoples to the French and British;
- the changes that resulted from the interaction between Native peoples and Europeans;
- the fur trade as one example of interdependence, co-operation, and change.

Topic 1. Europeans in North America

Students explore:
- the reasons why Europeans came to North America;
- the settlement patterns of the French and British;
- life in the community of Quebec – especially the seigneurial system and the roles of intendants, voyageurs, and missionaries.

Topic 2. Reaction and Interaction

Students explore:
- the community life of Native peoples of eastern North America;
- reasons for Native societies' alliances with the Europeans;
- the conversion of the Huron by Jesuit missionaries;
- the attitudes of Europeans and Native peoples towards wealth, government, land, trading, and nature;
- changes in the ways of life of both Native and European communities as a result of interaction.

Topic 3. The Fur Trade

Students explore:
- trading relationships among Native communities before the arrival of the Europeans;
- the economic value of the fur trade to Europeans and Native peoples;
- trading forts and territorial expansion;
- conflict between the French and the British;
- the role of Native people as intermediaries;
- the effects of the fur trade on relationships between Native communities and on Native traditions.

Resources

Cardinal, Phyllis, and Ripley, Dale. *Canada's People: The Métis.* Edmonton: Plains, 1987.

Conner, Daniel C. G., and Bethune-Johnson, Doreen. *Native People and Explorers of Canada.* Toronto: Prentice-Hall, 1986.

Dickason, Olive. *The Myth of the Savage and the Beginnings of French Colonialism in the Americas.* Edmonton: University of Alberta Press, 1984.

Freeman, Minnie Aodla. *Life Among the Qallunaat.* Edmonton: Hurtig, 1978.

Green, L. C., and Dickason, Olive. *The Law of Nations and the New World.* Edmonton: University of Alberta Press, 1989.

Heidenreich, Conrad E., and Ray, Arthur J. *The Early Fur Trades: A Study in Cultural Interaction.* Historical Patterns Series. Toronto: McClelland and Stewart, 1976.

Tahtonka. Indian and Northern Affairs Canada, 1968. 16 mm, 27 min.

We Remember. Indian and Northern Affairs Canada, 1978. 16 mm, 58 min.

Who Were the Ones? National Film Board, 1972. 16 mm, 7 min.

GRADE 8: THE CENTURY OF ENDURANCE

Sample Unit 1: Aspects of Nineteenth-Century Canada

This unit is designed to give students a brief overview of the main events in the development of Canadian nationhood and the adaptation that the Native peoples made in this period. The unit is intended to serve as background for the study of Native history during this period and to allow students to consider the nature of change and conflict.

Cognitive Skill Objectives

Students should be able to:
- develop a time line showing key events in the development of Canadian nationhood, from 1763 to Confederation;
- develop a time line showing events that affected Native peoples;
- map the chief areas of settlement of new immigrants and identify the Native communities that were in these areas.

Ojibway family on a settlement on the Montreal River, c. 1950

Attitude and Value Objectives

Students should develop:
- appreciation of some of the forces that lead people to emigrate to a new land;
- sensitivity to the challenges faced by early settlers as they sought to come to terms with the new land and with the original inhabitants;
- sensitivity to the challenges faced by the Native peoples as they sought to come to terms with immigrants and encroachment on their traditional homeland;
- appreciation of Native peoples' success in adapting to external forces.

Knowledge Objectives

Students should develop an understanding of:
- the development of Canadian nationhood;
- the main patterns of immigration in the nineteenth and the early twentieth centuries.

Topic 1. The War of 1812
Students explore:
– the impact of the American Revolution;
– Native peoples' participation;
– the outcomes of the war.

Topic 2. Development of Canada as a Nation
Students explore:
– the concept of nation;
– implications of Canadian nationhood for Native peoples.

Topic 3. The Indian Act, 1876
Students explore:
– the government's intent;
– the impact of the Act on Native peoples.

Topic 4. Growth of Railways and Native People's Response
Students explore nineteenth-century immigration in the West.

Resources

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Holt, Rinehart and Winston, 1979.

Canada. *Indian Act*. Revised. Ottawa: Canadian Government Publishing Centre, 1989.

"Gabriel Dumont: Métis Legend". Gabriel Dumont Institute, 1988. Filmstrip, audiotape, teacher's guide.

Friesen, Gerald. *The Canadian Prairies: A History*. Toronto: University of Toronto Press, 1984.

Hudson, J. *Sweetgrass*. Edmonton: Tree Frog, 1984.

McLean, Don. *1885: Métis Rebellion or Government Conspiracy?* Winnipeg: Pemmican, 1986.

Miller, J. R. *Skyscrapers Hide the Heavens*. Toronto: University of Toronto Press, 1989.

Morris, Alexander, ed. *The Treaties of Canada*. Toronto: Coles, 1971.

The Other Side of the Ledger: An Indian View of the Hudson's Bay Company. National Film Board, 1972. 16 mm, 42 min.

Purich, Don. *Our Land: Native Rights in Canada*. Toronto: Lorimer, 1986.

Raunet, Daniel. *Without Surrender, Without Consent: A History of Nishga Land Claims*. Vancouver: Douglas and McIntyre, 1984.

Renovation of Treaty No. 8. Indian and Northern Affairs Canada, 1985. Video, 27 min.

Santor, Donald M. *Canada's Native People*. Toronto: Prentice-Hall, 1982.

Sample Unit 2: Legislating Change

In this unit students examine the role assigned to Native peoples under Canadian legislation, from the nineteenth and early twentieth centuries to the signing of Treaty No. 11 in 1921. The emphasis in this unit is on the reserve system, the making of treaties, and key legislation affecting Native peoples.

Cognitive Skill Objectives
Students should be able to:
– indicate on a map the locations of selected reserves, the Native groups involved, and the dates the reserves were established;
– use the Canadian-nationhood time line developed in the first sample unit to show the concurrent developments and events in the history of Native peoples;
– generate questions about the motives of government officials and Native leaders in agreeing to treaties;
– analyse the two perspectives on treaty making and understand the cultural assumptions and values behind both sides of the debate;
– analyse one or more of the key legislative acts affecting Native peoples, summarizing its purpose and some of its effects.

Attitude and Value Objectives
Students should develop:
– understanding of Native and European perceptions of leadership and authority and the consequences of these perceptions;
– respect for the attitudes towards nature and land ownership that characterized Native leaders in their negotiations with government officials.

Knowledge Objectives
Students should develop an understanding of:
– the political and social contexts of treaty making;
– the key components of a treaty;
– the operation of the reserve system;
– legislation that affected the lives of Native people.

Topic 1. Treaty Making
Students explore:
– reasons for treaties, from the Canadian government and Native points of view;
– one or more treaties and the process by which they were negotiated;
– the roles of people who were influential in treaty making, e.g., James Douglas, William Robinson, George McDougall.

Topic 2. The Reserve System
Students explore:
- the significance and implications of the Proclamation of 1763;
- the nature of reserves in New France, Upper Canada, the Prairies, British Columbia;
- reasons for the establishment of Indian reserves;
- the choice of locations for reserves;
- changes in the traditions and lives of Native people caused by the reserve system.

Topic 3. Important Legislation
Students explore:
- legislation that affected Native people, e.g., the Gradual Civilization Act, 1857; the British North America Act, 1867; the Indian Enfranchisement Act, 1869; the Indian Act, 1876;
- how the legislation demonstrated the attitude of the federal government towards the Native peoples.

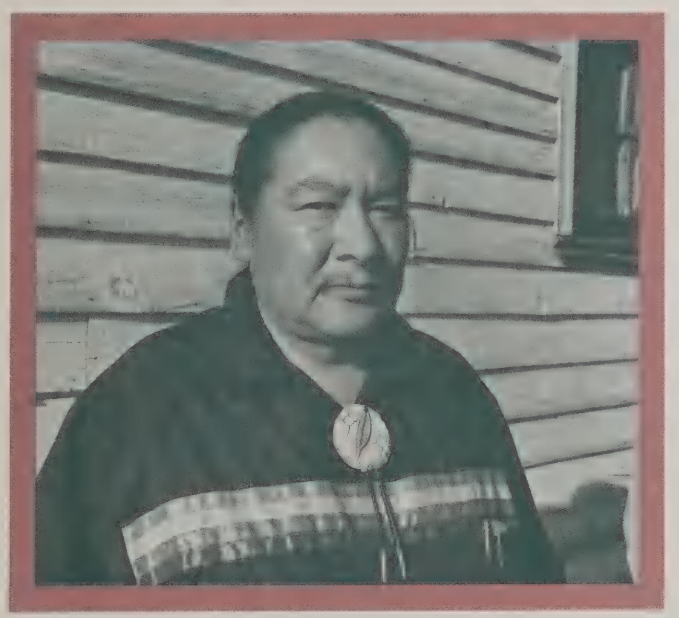
Resources
Canada. *Indian Act*. Revised. Ottawa: Canadian Government Publishing Centre, 1989.

Frogg, Simon, and Spence, Kathy. *Nishnawbe-Aski Nation: A History of the Cree and Ojibway of Northern Ontario*. Timmins, Ont.: Ojibway-Cree Cultural Centre, 1986.

Getty, Ian L., and Lussier, Antoine S., eds. *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983.

Renovation of Treaty No. 8. Indian and Northern Affairs Canada, 1985. Video, 27 min.

Somewhere Between. Indian and Northern Affairs Canada, 1982. 16 mm, 57 min.



Elijah Harper, Member of the Legislative Assembly of Manitoba

Sample Unit 3: Forces of Assimilation

In this unit students explore two aspects of Native experience, traditional learning and schooling, to learn about some of the pressures and challenges of maintaining a Native identity in Canada.

Cognitive Skill Objectives
Students should be able to:
- define terms such as *segregation*, *integration*, and *assimilation*;
- discuss in general terms the purpose and aims of education and its role as a socializing force;
- develop a set of general objectives for education;
- chart some objectives and practices of education in traditional Native communities;
- examine some parts of the Indian Act related to education and identify the assumptions on which they are based;
- develop simulations or other techniques to illustrate some of the effects of the Indian Act on Native children and Native communities;
- evaluate the effects of education policies on Native children.

Attitude and Value Objectives
Students should develop:
- understanding of the desire of members of a society to maintain their cultural identity;
- understanding of why different groups have different outlooks on life;
- sympathy for the dilemma of Native children in an alien social setting.

Knowledge Objectives
Students should develop an understanding of:
- the traditional education of Native peoples;
- the provisions of the Indian Act related to education;
- what schooling has entailed for Native children;
- the types of schools provided for Native children: provincial, federal, residential, and community.

Topic 1. Traditional Education
Students explore:
- the holistic nature of traditional education;
- learning methods in traditional education;
- the concept of learning by living.

Topic 2. The Indian Act
Students explore:
- the legislative context for the development of policies concerning Native education;
- the assumptions and provisions of the Indian Act concerning Native education;
- the effects, on Native students and their parents, of the education policies of the federal government.

Topic 3. Schooling for Native Children
Students explore:
- residential schools: location, staffing, etc.;
- use of the curriculum in residential schools – especially religion and language – for assimilation;
- schools on reserves: curriculum, staffing, etc.

Topic 4. Current Directions in Native Education
Students explore:
- local administration of education on reserves;
- tuition agreements with provincial school boards.

Resources

Barman, Jean, and Hebert, Yvonne. *Indian Education in Canada.* Vol. 1: *The Legacy.* Vancouver: University of British Columbia Press, 1986.

Cold Journey. National Film Board, 1972. 16 mm, 75 min.

Collura, Mary-Ellen L. *Winners.* Saskatoon: Western Producer Prairie, 1984.

Cree Way. National Film Board, 1977. 16 mm, 26 min.

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School.* Vancouver: Arsenal Pulp, 1988. Distributed by University of Toronto Press.

Johnston, Basil H. *Indian School Days.* Toronto: Key Porter, 1988.

National Indian Brotherhood. *Indian Control of Indian Education.* Ottawa: National Indian Brotherhood, 1972.

Our Children, Our Future. Indian and Northern Affairs Canada, 1981. 16 mm, 14 min.

Potlatch. Canadian Filmmakers Distribution West, 1984. 16 mm and video, 53 min.

Sawyer, Don. *Where the Rivers Meet.* Winnipeg: Pemmican, 1988.

Sample Unit 4: Challenges to Societies

This unit examines the effects on the Native peoples of the settling of the West. In adapting to this intrusion, the Native peoples survived at a price whose payment challenges Canada to this day.

Cognitive Skill Objectives
Students should be able to:
- develop a time line, chart, map, or other device to show the main events of the Riel Rebellion;
- develop brief profiles of key personalities such as Poundmaker, Louis Riel, Dumont, Big Bear;
- design a simulation or other technique to express the viewpoints of the various participants in the conflicts that comprise the Riel Rebellion.

Attitude and Value Objectives
Students should develop:
- respect for viewpoints other than their own;
- willingness to reflect on the nature and use of power and authority;
- understanding of the importance of respect and negotiation in resolving conflict;
- respect for the courage of individuals and communities in identifying and defending their rights.

Knowledge Objectives
Students should develop an understanding of:
- the causes of conflict between Native peoples and the Canadian government;
- the roles of particular persons and groups in the conflicts that comprise the Riel Rebellion.

Topic 1. The Causes of Conflict
Students explore:
- the significance of the survey of Red River settlements;
- the role of surveyors;
- characteristics of the lives of Native peoples;
- the impact of the disappearance of the bison.

Topic 2. Events of the Riel Rebellion
Students explore:
- the beginnings of the rebellion;
- the conflicts of the rebellion – Battle of Seven Oaks, 1816; Revolt of 1884-85; Insurrection of 1869-70.

Topic 3. The Roles of Individuals and Groups
Students explore:
- the role of the Métis people;
- the role of Native leaders;
- the role of Louis Riel (traitor or hero?);
- the role of the North West Mounted Police;
- the role of Sir John A. MacDonald.

Topic 4. Adaptation of Native Peoples to Peopling of the Prairies
Students explore:
- cultural survival on reserves in light of immigration policies of the federal government;
- establishment of Métis settlements;
- the numbered treaties that affected the Prairie provinces;
- the various forms in which traditional Native culture survived.

Resources

Association of Métis and Non-status Indians of Saskatchewan. *Louis Riel: Justice Must Be Done*. Winnipeg: Manitoba Métis Federation Press, 1979.

Beal, R., and MacLeod, R. *Prairie Fire: The 1885 North-West Rebellion*. Edmonton: Hurtig, 1984.

Berger, Thomas. *Fragile Freedoms: Human Rights and Dissent in Canada*. Vancouver: Clarke, Irwin, 1982.

Davies, Colin. *Louis Riel and the New Nation*. Toronto: Book Society of Canada, 1981.

Dempsey, Hugh A. *Big Bear: The End of Freedom*. Vancouver: Douglas and McIntyre, 1984.

Dempsey, Hugh A. *Crowfoot: Chief of the Blackfoot*. Edmonton: Hurtig, 1977.

Friesen, Gerald. *The Canadian Prairies: A History*. Toronto: University of Toronto Press, 1984.

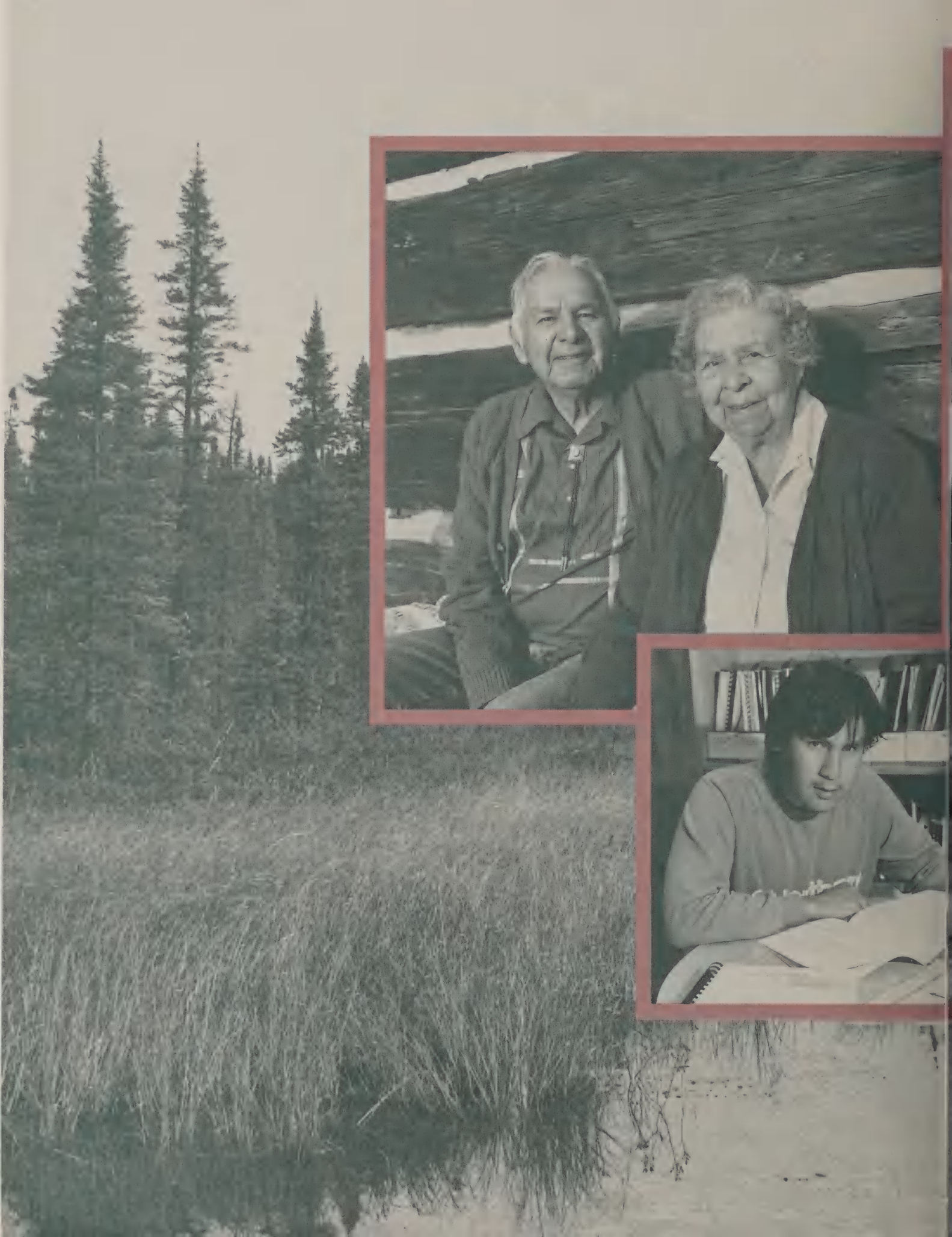
Goodwill, Jean, and Sluman, Norma. *John Tootoosis*. Winnipeg: Pemmican, 1984.

The Last Days of Okak. National Film Board, 1985. 16 mm and video, 24 min.

Magnificent Gift. Indian and Northern Affairs Canada, 1978. 16 mm, 56 min.

Medicine Line. National Film Board, 1987. 16 mm, 10 min.

Randy Kapashesit and Winona LaDuke-Kapashesit with their children, Moose Factory



Clockwise from top left:

Oliver Jacobs, Confederacy Chief, and Cassie Jacobs; Six Nations Reserve
Beaded purse (Cree)
Troy A. Kakepetum, student, Rankin Reserve

Credit Courses

Outline

Native Peoples of Canada: Present Realities and Future Directions

This course, which may be offered in Grade 9 or 10, examines the challenges that Native peoples of Canada face and the goals that they seek. The focus is on Native rights, responsibilities, management, and decision making. This course may be offered in place of the compulsory history course Contemporary Canada: Life in the Twentieth Century.

There are four units in the course:

1. Governments and Laws Affecting Native Peoples
2. Issues of Sovereignty and Nationhood
3. Social and Economic Realities and Issues
4. Native Identity in a Changing World

Native Perspectives on the Changing Global Community

In this course students examine the Native perspective on world events. They learn about the Native view of the world, including the relationship between society and the environment and between the individual and society, and then consider the relevance of this view to challenges that confront the global community. This course is to be offered as an elective and may not be used to replace either Contemporary Canada: Life in the Twentieth Century or Native Peoples of Canada: Present Realities and Future Directions.

There are four units in the course:

1. Native Values and the Global Community
2. Challenges to Native Values
3. Democratic Values and the Global Community
4. Sustaining Native Spiritual Values Within the Global Community

Native Peoples of Canada: Present Realities and Future Directions (HNA)

Introduction

The course Native Peoples of Canada: Present Realities and Future Directions is an integrated examination of some of the rights and responsibilities of Native peoples and some of the challenges and decisions they must face in the future. The focus in this course is on student skills of analysis, discussion, and decision making. A case study approach could be used to illustrate themes in the units.

This course may be offered in place of the compulsory history course Contemporary Canada: Life in the Twentieth Century. When this course and the history course are offered simultaneously, each component must be worth one-half credit.

Rationale

The courses in Grades 7 and 8 of the Native studies program helped students to explore the context in which Native societies live. This course is designed to involve students in a process of analysis and decision making whereby they can clarify their perceptions of Native identity and their choices for the future development of Native societies within Canada and within the global community.

Instructional Time

The following chart of suggested minimum time allocations is provided as a means of ensuring balance and breadth of coverage in the course.

Unit	*Suggested Minimum Time*
1. Governments and Laws Affecting Native Peoples	20%
2. Issues of Sovereignty and Nationhood	20%
3. Social and Economic Realities and Issues	20%
4. Native Identity in a Changing World	20%

The remaining time can be spent on current issues and events that are suitable to the needs and interests of the class.

Major Objectives

Cognitive Skills

The cognitive skill objectives outlined for the Grade 7 and 8 program (see p. 21) are also appropriate for this course.

Attitudes and Values

Students should develop:
- a sense of personal worth and a respect for the rights of others;
- positive attitudes about the role of Native peoples in Canada;
- understanding of the need for law and the responsibilities of governments;
- understanding of the complexity of the challenges that Native peoples and all societies will face in the coming decades;
- sympathy for Native aspirations for community identity, self-reliance, and resource management;
- appreciation of the place of the Native individual in the Native community, in Canadian society, and in the global community.

Knowledge

Following is a list, by unit, of the facts, events, and ideas that students should come to understand.

1. Governments and Laws Affecting Native Peoples
- structures of traditional and current First Nation governments and leadership
- structure of Canadian government and processes of political decision making
- aspects of the legal system that affect Native individuals

2. Issues of Sovereignty and Nationhood
- aboriginal rights
- processes of negotiating land claims
- some negotiated land claims
- universal rights of indigenous peoples

3. Social and Economic Realities and Issues
- some demographic facts about Canada's Native peoples
- modern Native communities
- selected issues of concern

4. Native Identity in a Changing World
- Native education today
- Native art
- Native values

Sample Units

The following sample units are provided as examples of units appropriate for this credit course. Depending on the needs, interests, and abilities of the particular students, teachers many adopt the sample units exactly as presented, adapt them, or devise their own.

Teachers should note that the list of resources found at the end of each sample unit is a limited one. For a more extensive, annotated list of print and non-print materials, teachers should refer to the Resources section that begins on page 45.

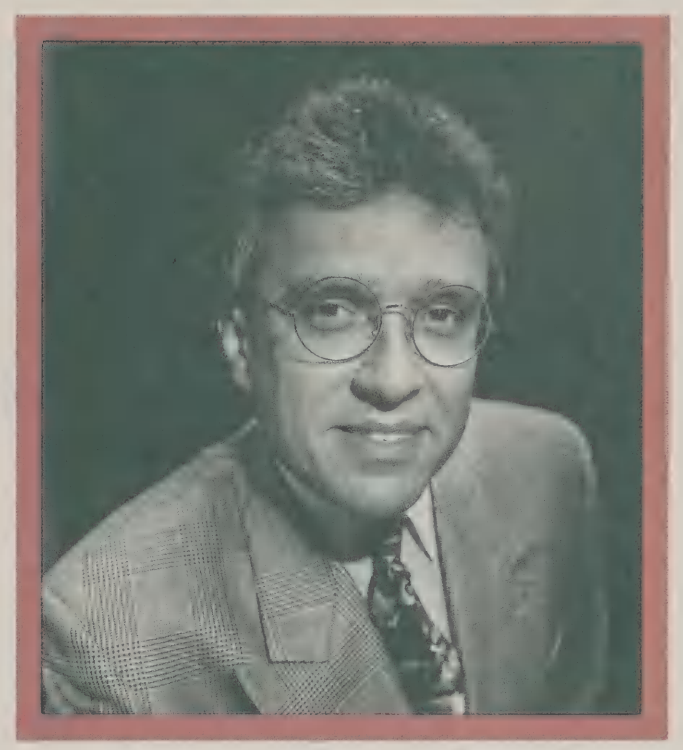
Sample Unit 1: Governments and Laws Affecting Native Peoples

This unit examines the various levels of Canadian government, federal and provincial responsibility for Native peoples, and aspects of the Canadian legal system that affect Native individuals.

Cognitive Skill Objectives

Students should be able to:

- chart the structure and responsibilities of the levels of government in Canada;
- illustrate the structure of leadership and the decision-making process in First Nation government;
- develop a brief profile of any Native individual elected to government;
- understand in some depth the concepts of consensus, democracy, federalism;
- develop a chart of the justice system showing levels of courts and responsibilities;
- debate the issue of police officers' proper role (should they be law enforcers or peacekeepers?);
- identify some examples of Native conflict with the law and present the cases for both sides;
- undertake an enquiry to decide whether Canada's civil and criminal court systems serve the needs of Native peoples;
- use comparison organizers to assess and evaluate legislation such as the BNA Act, 1867; the Indian Act, 1876 (and amendments, 1951, 1985); and the Constitution Act, 1982 (including the Charter of Rights and Freedoms);
- develop a brief description of the party system, the electoral process, and the organization of the federal parliament.



Harry Laforme, Land Claims Commissioner, Canada

Attitude and Value Objectives

Students should develop:

- appreciation of the need for law, order, and government;
- appreciation of personal rights and responsibilities;
- respect for the rights of others;
- understanding and appreciation of the roles of individuals who administer the justice system: police on and off the reserves, First Nation leaders, judges, parole officers, lawyers;
- understanding of both the benefits and the challenges of a democratic system of government;
- appreciation of the value of decision making by consensus.

Knowledge Objectives

Students should develop an understanding of:

- the purposes and functions of various levels of government in Canada;
- the purpose and function of the Canadian legal system;
- justice, and Native perspectives on Canadian justice;
- democracy and its application in Canada.

Topic 1. The Structures and Functions of Levels of Canadian Government

Students explore:
- why government and law are needed;
- the characteristics and functions of various levels of government;
- the electoral process;
- the workings of the federal parliament;
- the responsibilities of First Nation, provincial, and federal governments to Native peoples.

Topic 2. The Canadian Legal System

Students explore:
- the rights of Native individuals (their rights as aboriginal peoples and their rights under the Charter of Rights and Freedoms and Bill C-31);
- the distinctions between civil and criminal law;
- the main provisions of the Young Offenders Act;
- the main provisions of the Indian Act, 1876 (and amendments, 1951, 1985);
- relevant aspects of the Constitution Act, 1982;
- the structure, function, and decision-making procedures of First Nation councils and regional, provincial, and national Native political organizations.

Resources

Canada. *Indian Act*. Revised. Ottawa: Canadian Government Publishing Centre, 1989.

Dancing Around the Table, Part 1. National Film Board, 1987. 16 mm, 57 min.

Incident at Restigouche. National Film Board, 1984. 16 mm, 46 min.

Miller, J. R. *Skyscrapers Hide the Heavens*. Toronto: University of Toronto Press, 1989.

Morris, Alexander, ed. *The Treaties of Canada*. Toronto: Coles, 1971.

Morse, Bradford, ed. *Aboriginal Peoples and the Law: Indian, Métis and Inuit Rights in Canada*. Ottawa: Carleton University Press, 1985.

Opekokew, Delia. *The First Nations: Indian Government and the Canadian Confederation*. Saskatoon: Federation of Saskatchewan Indians, 1980.

Renovation of Treaty No. 8. Indian and Northern Affairs Canada, 1985. Video, 27 min.

Sample Unit 2: Issues of Sovereignty and Nationhood

In this unit students explore the aspirations of Native peoples to govern themselves, to reclaim and manage their traditional homelands, and to maintain a distinct identity within the larger Canadian society.

Cognitive Skill Objectives

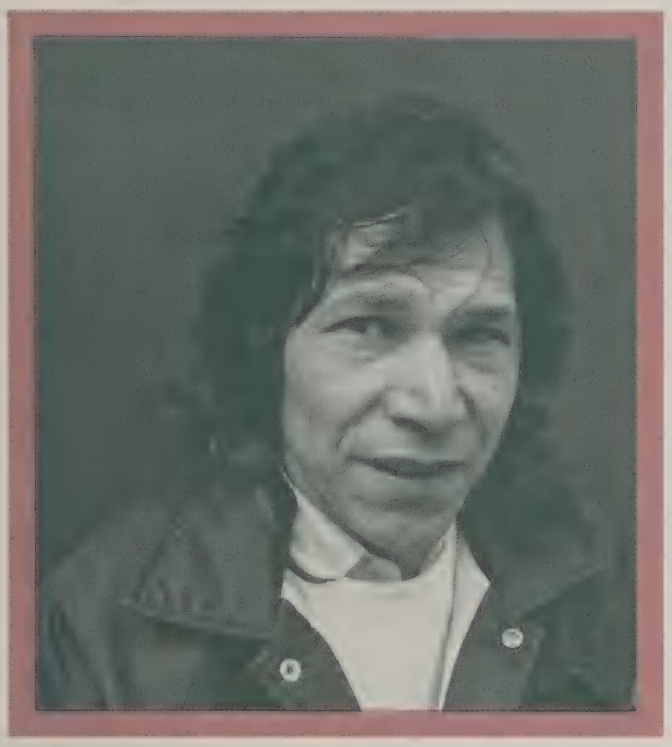
Students should be able to:
- explain what the concepts of sovereignty, self-determination, self-government, and nationhood mean to Canada's Native peoples;
- describe the process of negotiating a land settlement;
- chart or map the geographic locations of recent land claims and settlements;
- identify aspects of a recent land settlement, listing the pros and cons for the Native community and other communities involved;
- describe the Native concept of land and resource development and management;
- analyse a current land claim to assess the possible outcomes;
- debate the opposing points of view expressed by members of a Native community and a commercial developer in a dispute over land and resource use, and negotiate a settlement of the conflict.

Attitude and Value Objectives

Students should develop:
- pride in, or admiration of, the resurgence of Native political, economic, and social decision making;
- understanding of the differential pressures that give rise to differences in perspective on land and resource use;
- respect for the viewpoints of other groups in society;
- sympathy for Native communities' drive to protect their territorial and economic rights and their social and cultural heritage;
- commitment to the concept of a sustainable environment;
- respect for the processes of negotiation.

Knowledge Objectives

Students should develop an understanding of:
- aboriginal and treaty rights;
- Native perspectives on self-government, land ownership, resource use;
- the process by which land claims are made and settled.



Bernard Omniyak, Chief, Lubicon Lake Nation, Northern Alberta

Topic 1. Aboriginal and Treaty Rights
Students explore:
- the rights of Native individuals and communities;
- the traditional and current rights and roles of Native women;
- the rights and roles of Métis in Canadian society;
- through a case study, the terms and conditions that make a treaty acceptable to Native peoples.

Topic 2. Perspectives on Self-Government
Students explore:
- the basis of Native claims to self-government;
- the Canadian government's response to Native claims, particularly in constitutional conferences, 1983-85, 1987;
- an instance in which Native groups acted to defend territorial, economic, and cultural rights against encroachment, e.g., in South Moresby, Labrador, Temagami, Oka.

Topic 3. Land Claims and Settlements
Students explore:
- the processes by which First Nation councils negotiate land claims with provincial and/or federal governments;
- the locations and origins of claims currently in progress and those recently negotiated;
- all the events and issues involved in a recent land claim settlement.

Resources

Berger, Thomas R. *Northern Frontier, Northern Homeland*. Vancouver: Douglas and McIntyre, 1988.

Cardinal, Harold. *Rebirth of Canada's Indians*. Edmonton: Hurtig, 1977.

Frozen Caution: Land Claims and Aboriginal Rights. See Hear Now! Media, n.d. Video, 12 min.

Grand Council Treaty No.9. *A Declaration of Nishnawbe-Aski: The People and the Land*. Timmins, Ont.: Grand Council Treaty No. 9, 1977.

Hodgins, Bruce W., and Benidickson, Jamie. *The Temagami Experience: Recreation, Resources, and Aboriginal Rights in the Northern Ontario Wilderness*. Toronto: University of Toronto Press, 1989.

The Inquiry Film. Indian and Northern Affairs Canada, 1977. 16 mm and video, 65 min.

Lac La Croix. Development Education Centre, 1988. Video, 57 min.

Long, John. *Treaty #9: The Halfbreed Questions, 1902-1910*. Cobalt, Ont.: Highway Book Shop, 1978.

——. *Treaty #9: The Indian Petitions, 1889-1927*. Cobalt, Ont.: Highway Book Shop, 1978.

Long, John, and Mycka, Rosalie. *Treaty #9: The Negotiations, 1901-1918*. Cobalt, Ont.: Highway Book Shop, 1975.

Pekuni: A Sovereign Nation, Part 4. Indian News Media, 1987. Video, 26 min.

Sample Unit 3: Social and Economic Realities and Issues

In this unit students explore, using case studies and other methods, some social and economic issues of concern to Native peoples.

Cognitive Skill Objectives

Students should be able to:

- indicate, using maps or other means, the locations and identities of the main Native cultural and linguistic groups of Canada;
- use graphs or other means to illustrate changes in indicators of Native social and economic well-being – changes in population, employment rates, occupational categories, education levels, rates of substance abuse;
- analyse data, looking for trends in Native social and economic affairs, and suggest reasons for the observed patterns;
- analyse aspects of contemporary Native life by studying life on a particular reserve;
- identify and evaluate traditional and new elements in Native life on reserves;
- compare traditional and contemporary Native economies, in terms of raw materials used, technologies available, and locations of markets;
- focus on a social issue facing Native people today, such as education or solvent/alcohol abuse, and develop a set of questions that could lead to a resolution of the issue;
- for the specific issue selected, use a simulation or some other means to illustrate the challenge to Native decision making, and demonstrate the best means of achieving a consensus on a goal.

Attitude and Value Objectives

Students should develop:

- a sense that all Native people, whether or not they live on a reserve, are members of the Native community;
- sensitivity to some of the challenges facing Native individuals and communities today and some Native concerns;
- appreciation of the achievements of many Native communities in assuming control over their own economic development and government;
- willingness to consider issues from a variety of viewpoints.

Knowledge Objectives

Students should develop an understanding of:

- some demographic facts about Canada's Native peoples;
- the workings of modern Native communities.

Topic 1. Demographic Trends

Students explore:

- the identities and locations of major Native linguistic and cultural groups;
- statistical indicators of social and economic well-being.

Topic 2. Modern Native Communities

Students explore:

- the workings of an Ontario Native community: its location, history, political structures, economic conditions, social organizations, educational system, leadership, values, preservation of traditions;
- economic and social differences and similarities between a southern Ontario Native community and an isolated Native or Inuit community in the North;
- a Native commercial enterprise or a Native community-based economic development.

Topic 3. Selected Issues for Discussion and Decision Making

Students explore:

- the issue of substance abuse;
- the current controversy about the fur trade;
- current issues related to treaty rights and political boundaries;
- ways of developing industry (and thereby creating jobs) without damaging the environment.

Resources

Brody, Hugh. *The People's Land: Eskimos and Whites in the Eastern Arctic.* Toronto: Penguin, 1975.

Coates, Kenneth, and Powell, Judith. *The Modern North.* Toronto: Lorimer, 1989.

Getty, Ian L., and Lussier, Antoine S., eds. *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies.* Vancouver: University of British Columbia Press, 1983.

Goldstick, Miles, ed. *Wollaston: People Resisting Genocide.* Montreal: Black Rose, 1987.

The Inquiry Film. Indian and Northern Affairs Canada, 1977. 16 mm and video, 65 min.

MacGregor, Roy. *Chief: The Fearless Vision of Billy Diamond.* Toronto: Penguin, 1989.

Ready for Take-off. Access Network, 1988. Video, 26 min.

Sample Unit 4: Native Identity in a Changing World

In this unit students explore aspects of the cultural life and philosophy of Native peoples and consider what the effects would be of applying Native values to their own lives and that of their community.

Cognitive Skill Objectives

Students should be able to:

- describe the movement for local control over Native education;
- develop a set of questions to guide discussion about the importance of education to Native identity;
- analyse a form of traditional Native art;
- develop profiles of contemporary Native artists and their work;
- explain how adoption of the Native value of harmony would affect one's perception of self, relationships with others, interaction with the environment, approach to health, and spirituality.

Attitude and Value Objectives

Students should develop:

- sympathy for the aspirations of Native peoples to maintain their identity through education;
- appreciation of traditional Native art and artifacts as integral parts of life in the original Native communities;
- appreciation of the image of Native peoples that is projected by today's Native art, music, literature, dance, and theatre;
- understanding of the subset of values that make up the Native value of harmony;
- a willingness to consider how a commitment to harmony might affect their own lives and their community.

Knowledge Objectives

Students should develop an understanding of:

- the movement for local control of Native education;
- traditional and modern forms of Native art;
- the work of contemporary Native artists;
- the sense in which the concept of harmony describes and sustains Native identity.

Topic 1. Native Education Today

Students explore:

- the aims and practices of traditional Native education;
- the strengths and weaknesses of contemporary education as perceived by Native groups;
- the federal policy on Native education, such as was expressed in the White Paper on Indian Policy, 1969, and in the policy known as Indian Control of Indian Education, 1972;
- the creation and functioning of First Nation education committees and First Nation schools.

Cornhusk mask (Iroquoian)

Topic 2. Native Art

Students explore:

- traditional forms of communication and art: totem poles, corn husk masks, dances, music, chants, ivory carvings;
- modern examples of contemporary Native art, such as soap stone carvings, prints, literature;
- the lives of prominent Native artists.

Topic 3. Harmony As a Native Value

Students explore:

- the broad meaning of harmony and its implications for individuals, for Native communities, and for Native identity within Canada;
- the value of harmony as a philosophical basis for policies of sustained use of the environment;
- ways of restoring harmony, in the form of conservation, to human interactions with nature.

Resources

Adams, Dawn. *Haida Art*. Vancouver: Pacific Educational Press, 1983.

Adams, Howard. *Prison of Grass: Canada From a Native Point of View*, rev. ed. Saskatoon: Fifth House, 1989.

Ahenakew, Freda, ed. *Stories of the House People*. Winnipeg: University of Manitoba Press, 1987.

Andrews, Jan. *Very Last First Time*. Vancouver: Douglas and McIntyre, 1985.

Barber, Christel. *A Métis Wedding*. Regina: Weigl Educational Publishers, 1985.

Bellingham, Brenda. *Storm Child*. Toronto: Lorimer, 1985.

Blackman, Margaret. *During My Time: Florence Edenshaw Davidson, a Haida Woman*. Vancouver: Douglas and McIntyre, 1985.

Cooper, Amy Jo. *Dream Quest*. Spirit Bay Series. Toronto: Annick, 1987.

Dene Family. Indian and Northern Affairs Canada, 1981. 16 mm, 20 min.

Differences. National Film Board, 1986. 16 mm, 17 min.

Doctor, Lawyer, Indian Chief. National Film Board, 1986. 16 mm and video, 29 min.

New Days, New Horizons. Indian and Northern Affairs Canada, 1982. 16 mm and video, 28 min.

Rise and Shine. Access Network, 1985. Video, 27 min.

"Six-headed Totem", carving by Mark Tungilik, Repulse Bay

Native Perspectives on the Changing Global Community (HNP)

Introduction

The course Native Perspectives on the Changing Global Community focuses on Native values and responses to the rapid social changes and pressures of the contemporary world. The course explores the interdependence of Native peoples, conservation, and respect for minority rights in a world context.

Rationale

In the closing years of the twentieth century, recognition of global interdependence has become essential to the survival of the world. One form that this recognition takes is an awareness that air and water pollution know no national boundaries and that political events, likewise, can produce widespread fall-out.

This new perception challenges many historical assumptions about political, economic, and ecological systems and forces a re-examination of many human values. Native people have much to contribute to the national and global efforts to renew respect for the environment and for social order. In this course students explore and evaluate current trends, and recommend future policies, from the perspective of traditional Native values.

Instructional Time

The following chart of suggested minimum time allocations is provided as a means of ensuring balance and breadth of coverage in the course.

Unit	*Suggested Minimum Time*
1. Native Values and the Global Community	20%
2. Challenges to Native Values	20%
3. Democratic Values and the Global Community	20%
4. Sustaining Native Spiritual Values Within the Global Community	20%

The remaining time can be spent on current issues and events that are suitable to the needs and interests of the class.

Major Objectives

Cognitive Skills

The cognitive skill objectives outlined for the Grade 7 and 8 program (see p. 21) are also appropriate for this course.

Attitudes and Values

Students should develop:
- understanding of the importance of a holistic world view in Native societies;
- understanding of the ways in which this world view affects Native peoples' attitudes towards social, economic, and political structures;
- acceptance of differences between societies in world view;
- appreciation of the need to understand history in order to evaluate present facts and trends;
- appreciation of the need to conserve and renew the natural environment and of the unique contribution to be made by Native peoples;
- concern for the disparity between the rich and poor in the global community and a commitment to sharing;
- a sense of commitment to the search for peace and sustainability in the twenty-first century.

Knowledge

Following is a list, by unit, of the facts, events, and ideas that students should come to understand.

1. Native Values and the Global Community
- the meaning of a holistic view of the world: respect for and sharing of land, water, and air
- the significance of the Native view for North American society
- the significance of the Native view for the global community

2. Challenges to Native Values
- ecological awareness and industrial development
- minority rights within majority rule
- pollution of air and water and its effects on the natural habitat

3. Democratic Values and the Global Community
- human rights
- the nature and operation of a democracy
- community consensus within a democratic structure
- the rule of law
- resource development by multinational corporations and governments

4. Sustaining Native Spiritual Values Within the Global Community
- the idea of conserving the environment for all living things
- the wisdom of elders and Native leadership
- manifestations of Native spiritual values

Sample Units

The following sample units are provided as examples of units appropriate for this credit course. Depending on the needs, interests, and abilities of the particular students, teachers may adopt the sample units exactly as presented, adapt them, or devise their own.

Teachers should note that the list of resources found at the end of each sample unit is a limited one. For a more extensive, annotated list of print and non-print materials, teachers should refer to the Resources section that begins on page 45.

Sample Unit 1: Native Values and the Global Community

This unit explores the significance of the Natives' holistic view and its application to Canada, North America, and the global community. Certain Native values, such as harmony, will contribute to global conservation and survival.

Cognitive Skill Objectives

Students should be able to:
- discuss what changes in human behaviour would constitute true progress;
- define *economic development*;
- describe and illustrate the importance of the circle as a symbol for the holistic nature of community life and community relationships with nature and the universe;
- speculate on some changes in social attitudes and government policies that might be needed to implement sustainable development.

Attitude and Value Objectives

Students should develop:
- appreciation of Native values;
- a sense of self-worth;
- a sense of belonging to the human community;
- concern for the environment and for the disadvantaged;
- appreciation of the need for values that will permit and sustain environmental conservation and restoration;
- respect for the efforts of the world community to forge policies that will improve life;
- appreciation of the relevance of Native values to the process of solving environmental and social problems.

Knowledge Objectives

Students should develop an understanding of:

- Native values and their significance to the global community;
- the Native concept of the environment and its application to saving and sustaining the planet.

Topic 1. Native World View

Students explore:

- the circle as a symbol of order and integration;
- Native values related to land and the use and distribution of resources;
- the Native concept of nation;
- the Native concept of sovereignty;
- the Native concept of sharing for survival.

Topic 2. Surviving Into the Twenty-First Century

Students explore:

- the choice between traditional land use and resource exploitation;
- the choice between industrialization and clean air, water;
- special challenges to Native communities.

Resources

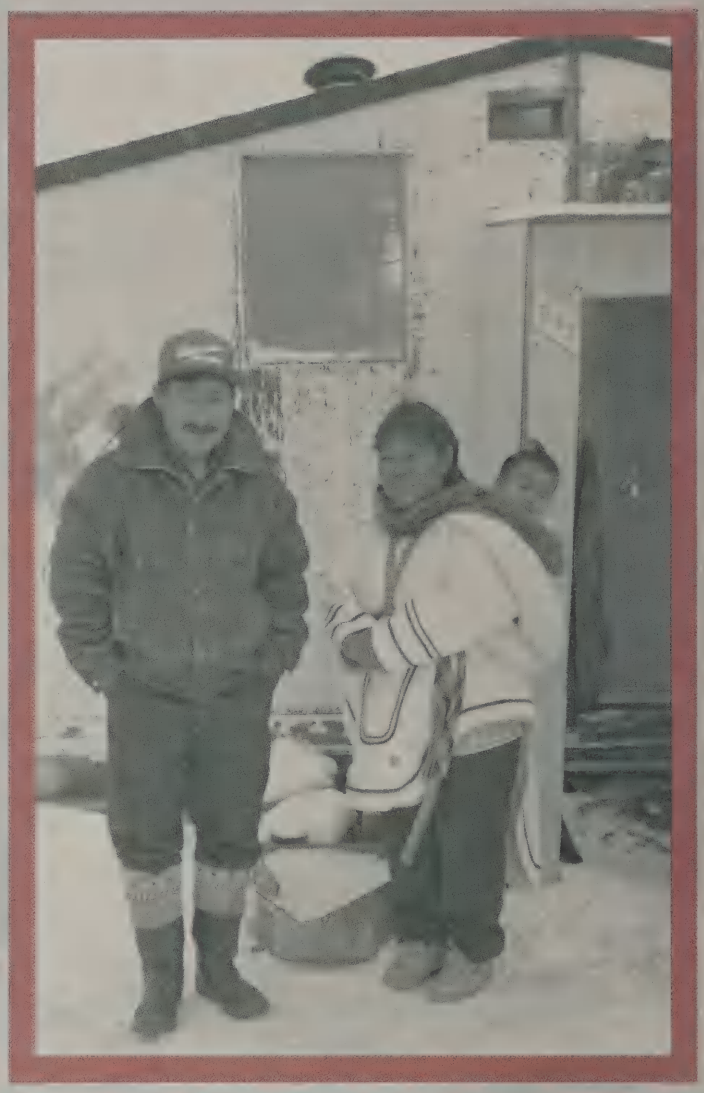
George, Chief Dan. *My Heart Soars.* Surrey: Hancock House, 1981.

North of 60: Destiny Uncertain Series. Indian and Northern Affairs Canada, 1985. Videos.

North of 60: Northerners Take Charge. National Film Board, 1985. 16 mm, 28 min.

North of 60: The Third New Economy. National Film Board, 1985. 16 mm, 58 min.

Pike, Graham, and Selby, David. *Global Teacher, Global Learner.* Toronto: Hodder and Stoughton, 1988.



Sample Unit 2: Challenges to Native Values

This unit examines the challenges often faced by Native peoples when confronted by economic forces at variance with Native values. The adjustment in value systems needed to preserve and sustain life on this planet is the theme of this unit.

Cognitive Skill Objectives

Students should be able to:

- develop a time line of a powerful nation's economic development from 1945 to the present;
- describe some of the main changes in international relations brought about by the emergence of the Third World;
- develop a presentation on the effects of an economic development project (such as in the Amazon rain forest, at James Bay, in the Queen Charlotte Islands, in Indonesia) on an indigenous people and their environment;
- develop an organizer comparing the perspectives of indigenous people and developers on the use of a natural resource.

Attitude and Value Objectives

Students should develop:

- appreciation of the relevance of Native values to the changes needed to address environmental and social problems;
- concern for the environment as a living sustainable resource;
- commitment to negotiation and mutual respect in conflict resolution;
- a sense of being part of a global community and sharing in its aspirations.

Knowledge Objectives

Students should develop an understanding of:

- resource development and its implications;
- Native peoples' special interest in Canadian and global resources.

Clockwise from top left:

Aqjangajuk and Auksatunga Shaa with their child, Cape Dorset
Yukipa Keeyoutak, seamstress, Broughton Island, Baffin Island
Lazarosee Ishulutaq, sculptor, Pangnirtung, Baffin Island
Johanasie Kakik, Pangnirtung, Baffin Island

Background:

Aerial photograph of Baker Lake

Topic 1. The Purpose and Impact of Resource Development
Students explore:
- the effects of oil and gas exploration and development on traditional Native hunting grounds;
- the impact of hydro-electric power development on the ecology and on Native people;
- conservationism versus Native economic systems (e.g., seal hunting, whaling);
- Native responses to pressures caused by industrial and superindustrial development and technology.

Topic 2. Native Peoples' Responses to Resource Exploitation
Students explore:
- the experiences of peoples affected by resource exploitation (e.g., the Cree of Quebec, the Dene of the Mackenzie Valley, the Lubicon of Alberta);
- Native methods of challenging the dominant society;
- the roles of Native peoples, the courts, the federal government, and the provincial government in conflicts over resource exploitation;
- the issue of employment of Native women and men in development projects.

Topic 3. Special Challenges to the Global Community
Students explore:
- various attitudes towards conservation of clean air and water;
- social problems (e.g., drug abuse, suicide, incarceration) resulting from economic and political pressures on a culture.

Resources
Fort Good Hope. National Film Board, 1977. 16 mm, 47 min.

Frozen Caution: Land Claims and Aboriginal Rights. See Hear Now! Media, n.d. Video, 12 min.

Incident at Restigouche. National Film Board, 1984. 16 mm, 46 min.

Manuel, George, and Posluns, Michael. *The Fourth World: An Indian Reality and Social Change.* New York: Free Press, 1974.

North of 60: Destiny Uncertain Series. Indian and Northern Affairs Canada, 1985. Videos.

North of 60: Northerners Take Charge. National Film Board, 1985. 16 mm, 28 min.

North of 60: The Third New Economy. National Film Board, 1985. 16 mm, 58 min.

Pike, Graham, and Selby, David. *Global Teacher, Global Learner.* Toronto: Hodder and Stoughton, 1988.

Sample Unit 3: Democratic Values and the Global Community

This unit examines the concept of democracy, the possibility of global democracy, and the Native perspective on democracy.

Cognitive Skill Objectives
Students should be able to:
- define *democracy*;
- compare other political ideologies with democracy and evaluate the treatment of minorities that each one entails;
- assess the effectiveness of majority rule as a method of governance;
- speculate about what the world would be like if all the countries were democracies;
- compare Native values and democratic values.

Attitude and Value Objectives
Students should develop:
- appreciation of political ideologies that respect the rights of minorities;
- a sense of self-worth as members of a democracy;
- commitment to democratic principles;
- belief in the dignity of all persons in the global community.

Knowledge Objectives
Students should develop an understanding of:
- the history of democracy;
- the operation of democracy in contemporary times;
- the applications of democracy in the world forum;
- the contribution of Native peoples' values to democracy.

Topic 1. Development of Democracy to the Present
Students explore:
- the concept of voting rights and political power;
- the principles of land ownership and control and resource ownership by government;
- the political expansion of Canada from its British and French roots.

Topic 2. Native Values and Democratic Values
Students explore:
- the purpose of national Native lobby groups;
- the concept of aboriginal rights;
- the identity of Native peoples as a distinct minority in a democracy.

Topic 3. Towards Global Democracy
Students explore:
- Native peoples' use of the United Nations and the World Court;
- Native issues in a world forum (e.g., sending of delegations to the Pope, to Britain);
- the activities of the World Council of Indigenous Peoples.

Resources
Dancing Around the Table, Part 1. National Film Board, 1987. 16 mm, 57 min.

Lowes, Warren. *Indian Giver: A Legacy of North American Native Peoples*. Penticton, B.C.: Theytus, 1986.

Manuel, George, and Posluns, Michael. *The Fourth World: An Indian Reality and Social Change*. New York: Free Press, 1974.

More Than Bows and Arrows. Indian and Northern Affairs Canada, 1978.

Pike, Graham, and Selby, David. *Global Teacher, Global Learner*. Toronto: Hodder and Stoughton, 1988.

Wampum belt (Iroquoian)

Sample Unit 4: Sustaining Native Spiritual Values Within the Global Community

This unit examines the Native peoples' values with respect to their own communities and environments. The application of some of these values and concepts to the global community may assist humanity in achieving a sustainable global environment and world peace.

Cognitive Skill Objectives
Students should be able to:
- identify changes in values that will be necessary to sustain the environment;
- discuss the significance of elders in the global community;
- examine challenges to traditional values;
- compare value systems in terms of their impact on the environment;
- examine and evaluate artistic representations of Native values.

Attitude and Value Objectives
Students should develop:
- respect for the earth;
- respect for Native spirituality;
- a commitment to conservation;
- appreciation for the value of all life.

Knowledge Objectives
Students should develop an understanding of:
- the ways in which Native values are manifested in various Native artistic forms;
- the ways in which Native values promote and sustain the global environment and world peace.

Topic 1. Earth As a Sustainer of Life
Students explore:
- Native stories about the creation of the world;
- Native people's respect for Mother Earth;
- spiritual values associated with hunting, fishing, and trapping.

Topic 2. Values That Enhance the Earth
Students explore:
- use of the environment for survival;
- conservation as a Native way of life;
- co-operation versus competitiveness in society.

Topic 3. Artistic Representations of Native Values
Students explore:
- traditional Native crafts;
- traditional and contemporary symbols in Native art;
- the West Coast and Woodland schools of art and Inuit art;
- the values represented in Native art.

Resources

Aspects of Indian Art. Indian and Northern Affairs Canada, 1984. Video, 15 mm.

Brown, Lee; Lane, Phil, Jr.; Bopp, Judie; and Bopp, Michael. *The Sacred Tree*. Lethbridge: Four Worlds Development Project, 1984.

Caduto, Michael, and Bruchac, Joseph. *Keeper of the Earth*. Saskatoon: Fifth House, 1989.

Discovering American Indian Music. Indian and Northern Affairs Canada, 1971. 16 mm, 24 min.

Harper, Kenn. *Give Me My Father's Body: The Life of Minik, the New York Eskimo*. St. Johns: Blackhead, 1986.

Native Religious Traditions: The Sacred Circle. Access Network, 1980. Video, 29 min.

Pike, Graham, and Selby, David. *Global Teacher, Global Learner*. Toronto: Hodder and Stoughton, 1988.

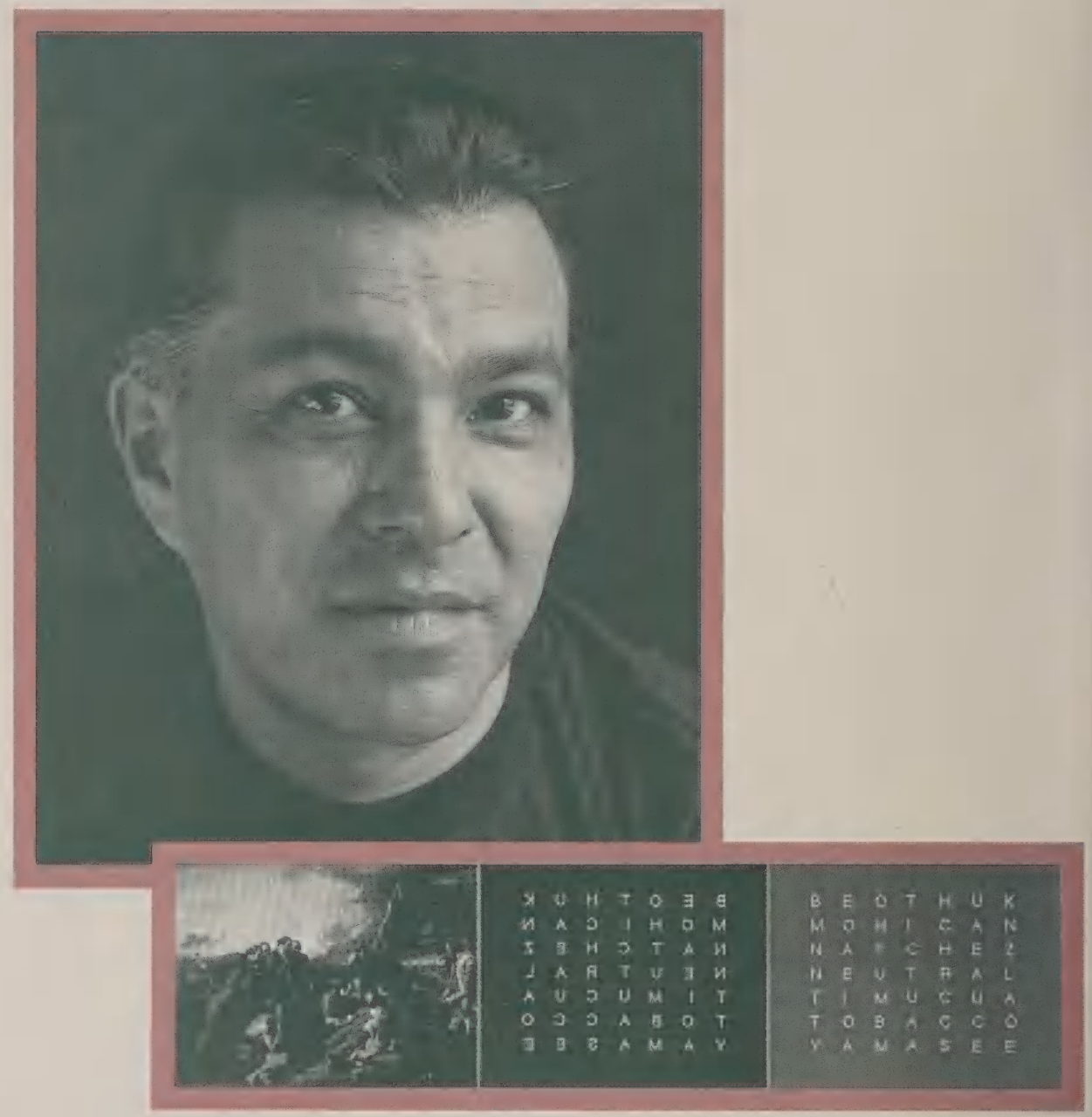
Prairie Artist - Robert Bellegarde. Indian and Northern Affairs Canada, 1978. 16 mm, 12 min.

Robinson, Michael. *The Freedom of Silence*. Lakefield, Ont.: Waapoone, 1987.

Verrell, Catherine, and Keeshig-Tobias, Lenore, eds. *All My Relations: Sharing Native Values Through the Arts*. Toronto: Canadian Alliance in Solidarity With Native Peoples, 1988.

Porcupine-quill boxes (Ojibway)

Part 3 Resources



"Art remains the basis and measure of culture. Art education in the First Nations schools is therefore an important element in establishing control over cultural expression. . . . The integration of art education and general education constitutes a comprehensive education."

Robert Houle, artist, curator, and lecturer, Sandy Bay Reserve, Manitoba

Inset:

"Lost Tribes" by Robert Houle

Bibliography and Other Resources

The following list of books, pamphlets, reports, films, videotapes, and other resources is not definitive or exhaustive; it includes only selected current publications. The list is intended to introduce teachers and other curriculum planners to the multitude of emerging resources in Native studies.

PRINTED MATERIALS

Adams, Dawn. *Haida Art*. Vancouver: Pacific Educational Press, 1983.
One of a series that illustrates elements common in Haida art, such as the eagle and the bear, in both realistic and abstract Haida forms.

Adams, Howard. *Prison of Grass: Canada From a Native Point of View*. Rev. ed. Saskatoon: Fifth House, 1989.
Updated version of a 1975 classic of revisionist history. Adams objects to the popular historical notion that Natives lack governance structures and are uncivilized. He also attacks contemporary approaches to Native issues that are at odds with his civil rights views.

Ahenakew, Betty, and Hardlotte, Sam. *Nehiyaw A-tayokawena Cree legends – Stories of Wesakechak*. Saskatoon: Saskatchewan Indian Cultural College, 1988.
A collection of Cree legends about Wesakechak, illustrated with contemporary Native art.

Ahenakew, Freda, ed. *Stories of the House People*. Winnipeg: University of Manitoba Press, 1987.
A collection of ten stories, printed in Cree with English translations. Glossary and outline of the writing system included.

Aiken, S.G., et al. *Wild Rice in Canada*. Toronto: NC, 1988.
Comprehensive information on wild rice: regional variations, range, habitat, paddy and natural growing and harvesting techniques, diseases, pests. Includes photos, drawings, maps, and graphs.

Alberta Federation of Alberta Métis Settlements. *Elizabeth Métis Settlement*. Altoma, Man.: Friesen, 1988.
A brief history of a small Métis community in Alberta.

Allport, Gordon W. *The Nature of Prejudice*. Toronto: Addison-Wesley, 1979.
Identifies the psychological and sociological elements in human relationships that create and nurture prejudice towards other individuals, groups, and races. Although Jews and blacks are the examples used, the principles of racial prejudice are shown to be applicable to treatment of any group.

Andrews, Jan. *Very Last First Time*. Vancouver: Douglas and McIntyre, 1985.
Eva Padlyat, who lives in an Inuit village on Ungava Bay, walks on the bottom of the frozen sea at low tide, harvesting mussels for the first time by herself. Magnificent water colours enhance this exciting tale, which is based on a true event.

Armstrong, Jeanette C. *Enwhisteetka: Walk in Water*. Penticton, B.C.: Theytus, 1982.
Fictionalized account, set in about 1860, of the daily life of a young Okanagan girl. Portrays the lifestyle of her people prior to European settlement and the impact of the arrival of European missionaries.

—— . *Slash*. Penticton, B.C.: Theytus, 1988.
A story tracing the struggle, pain, and alienation of a contemporary Native person. Challenges readers to reflect on their own values, culture, and understanding of the world.

Association of Métis and Non-status Indians of Saskatchewan. *Louis Riel: Justice Must Be Done*. Winnipeg: Manitoba Métis Federation Press, 1979.
A collection of historical and legal materials about Riel and his involvement in the Red River Resistance of 1869-70 and in the Northwest Uprising in 1885. Part of the association's submission to the federal Cabinet in 1978, in which the association requested a posthumous pardon for Riel.

Barber, Christel. *A Métis Wedding*. Regina: Weigl Educational Publishers, 1985.
Illustrated children's book about a Métis wedding in the period 1850-75. Shows how the Métis were influenced by both their Native and European ancestries.

Barkhouse, Joyce. *The Witch of Port Lajoye*. Charlottetown: Ragweed, 1983. Distributed by University of Toronto Press.
A haunting legend, set in Prince Edward Island in the early 1700s, about a bubbling spring, a magical stone, and a young Basque woman who learns the healing ways of the Micmac, only to be called a witch by the settlers on the island.

Barman, Jean, and Hebert, Yvonne. *Indian Education in Canada*. Vol. 1: *The Legacy*. Vancouver: University of British Columbia Press, 1986.
Looks at the schooling of Native children by Europeans since the arrival of the first Europeans in Canada.

——. *Indian Education in Canada*. Vol. 2: *The Challenge*. Vancouver: University of British Columbia Press, 1987.
Discusses the wide-ranging changes in the schooling of Native children since 1972.

Baylor, Bird. *When Clay Sings*. New York: Macmillan, 1972.
Prose-poem in which the pieces of broken pottery that appear in the southwestern United States sing of the people long ago who made and used the pottery.

Beal, R., and Macleod, R. *Prairie Fire: The 1885 North-West Rebellion*. Edmonton: Hurtig, 1984.
Describes the policies and conditions that led to the 1885 rebellion.

Bebbington, Julia M. *Quillwork of the Plains*. Calgary: Glenbow Museum, 1982.
Informative text on the history and techniques of the craft of quillwork.

Bellingham, Brenda. *Storm Child*. Toronto: Lorimer, 1985.
Isobel, daughter of a Peigan Indian mother and a Scottish father, living in the Canadian West in the 1830s, has her heart pulled in two directions by the conflicting cultures.

Benton-Banai, Edward. *The Mishomis Book: The Voice of the Ojibway*. St. Paul, Minn.: Indian Country, 1979.
The oral history of the Ojibway Nation, recorded by a Wisconsin Ojibway. An accurate account of their culture, history, and philosophy, with numerous illustrations.

Berger, Thomas. *Fragile Freedoms: Human Rights and Dissent in Canada*. Vancouver: Clarke, Irwin, 1982.
Includes a discussion of Riel and the Northwest Rebellion, as well as of the Nishga land claims and aboriginal rights cases.

Cape Dorset artist at work

Berger, Thomas. *Northern Frontier, Northern Homeland*. Vancouver: Douglas and McIntyre, 1988.
Abridged edition of the report of the Mackenzie Valley Pipeline Inquiry – a report that created a huge controversy when released in 1977 because of its unexpected pro-Native, pro-environment findings. Offers Thomas Berger's views on the future of the North and its importance to the world community.

Blackman, Margaret. *During My Time: Florence Edenshaw Davidson, a Haida Woman*. Vancouver: Douglas and McIntyre, 1985.
An oral history, written down by Blackman, that offers unique insights into the Haida culture. One of the few living Haida elders, Florence Edenshaw Davidson offers memories, such as of the traditional puberty seclusion, to present a picture of a culture in transition.

Blodgett, Jean. *Kenojuak*. Toronto: Firefly, 1985.
A tribute to one of the world's most celebrated and prolific Native artists. Contains 160 colour plates and photographs of her Cape Dorset prints and sculptures.

Brand, Johanna. *The Life and Death of Anna Mae Aquash*. Toronto: Lorimer, 1978.
Against the background of the activities of the American Indian Movement in the early 1970s, recounts the life story of Anna Mae Aquash. An opening chronology shows the series of events that surrounded Anna Mae's activities in militant Indian politics and led to her death in 1976. Offers insights into the lives of people who take an active radical stand against established authority.

Brass, Eleanor. *I Walk in Two Worlds*. Calgary: Glenbow Museum, 1987.
The autobiography of a Cree woman who was raised at the File Hill Colony in Saskatchewan and later was involved with the Native Friendship Centres in Regina, Saskatoon, and Peace River.

——— . *Medicine Boy and Other Cree Tales*. Calgary: Glenbow Alberta Museum, 1985.
A collection of Cree legends, illustrated by Native artist Henry Nanooch.

Brasser, Ted L. *Bo'Jou, Neejee! Profiles of Canadian Indian Art*. Hull: Canadian Museum of Civilization, 1976. Distributed by University of Toronto Press.
An excellent source of ethnographic information on Indian artifacts.

Brody, Hugh. *Maps and Dreams*. Vancouver: Douglas and McIntyre, 1988.
A journey into the lands of the Beaver Indians that makes a significant contribution to social science and anthropology. Fascinating descriptions of daily life and the Indians' dreams of hunting trails and heaven, alternating with a perceptive commentary on the history, politics, and social conditions of Canada's subarctic forest area.

——— . *The People's Land: Eskimos and Whites in the Eastern Arctic*. Toronto: Penguin, 1975.
A valuable analysis of relations between Inuit and non-Inuit in Northern communities that shows how alcohol and domination by another culture eroded the self-esteem and culture of the Inuit.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York: Holt, Rinehart and Winston, 1979.
Deals with the populating of the American West by whites in the latter half of the 1800s, achieved only through a series of bloody encounters with the Plains Indians, culminating in the massacre at Wounded Knee. Recounts the battles, massacres, and acts of duplicity of this period from the Indian point of view, as recorded in Indian oratory and tribal-council reports.

Brown, Jennifer S.H., and Brightman, Robert. *"The Orders of the Dreamed": George Nelson on Cree and Northern Ojibway Religion and Myth, 1823*. Winnipeg: University of Manitoba Press, 1988.
A nineteenth-century letter-journal of a Hudson's Bay Company clerk at Lac La Ronge, Saskatchewan, providing a detailed portrayal of the Algonquian religion as he observed it at that time. The editors provide background information on Nelson, as well as present-day Native responses to his observations.

Brown, Lee; Lane, Phil, Jr.; Bopp, Judie; and Bopp, Michael. *The Sacred Tree*. Lethbridge: Four Worlds Development Project, 1984.
Outlines many of the concepts and teachings that have been handed down through the ages in North American Native societies. Easy-reading version available.

Caduto, Michael J., and Bruchac, Joseph. *Keepers of the Earth*. Saskatoon: Fifth House, 1989.
Using twenty-four Native stories as a starting point, presents a series of learning activities that explore nature, the environment, scientific concepts, and philosophical ideas.

Cameron, Anne. *Dzelarhons*. Madeira Park, B.C.: Harbour, 1986.
A collection of northwest coast legends given to the author when she was a child by her Salish "auntie".

Campbell, Maria. *Little Badger and the Fire Spirit*. Toronto: McClelland and Stewart, 1980.
A beautifully illustrated story that has meaning for readers of all ages.

——— . *Riel's People: How the Métis Lived*. Vancouver: Douglas and McIntyre, 1983.
Description of the life of the Métis, drawn from the writer's own background.

——— , ed. *Achimoona*. Saskatoon: Fifth House, 1985.
A collection of stories by eight contemporary Native storytellers, illustrated by contemporary Native artists. Teacher's guide available.

Canada. *Indian Act*. Revised. Ottawa: Canadian Government Publishing Centre, 1989.
The federal legislation that defines who is an Indian and what rights and restrictions apply to an Indian. Also sets out the responsibilities and powers of the federal government, represented by the Department of Indian Affairs and Northern Development. The Act regulates Indian life and affairs from the cradle to the grave.

Cardinal, Harold. *Rebirth of Canada's Indians*. Edmonton: Hurtig, 1977.
Discusses the changes that Native and non-Native people must make before Native self-determination can be achieved.

Cardinal, Phyllis, and Ripley, Dale. *Canada's People: The Métis*. Edmonton: Plains, 1987.
Examines the cultural experience of Canada's Métis. Beginning with the first contact between Indian and European cultures in the sixteenth century, traces the development of a distinct Métis culture and explores its place in contemporary multicultural Canada. Examines both the benefits and the tensions resulting from cross-cultural contact. Maps, illustrations, and photographs used throughout.

Carpenter, Jock. *Fifty Dollar Bride: Marie Rose Smith – A Chronicle of Métis Life in the 19th Century*. Victoria: Gray's, 1988.
The true story of a strong-hearted woman, written by her granddaughter.

Coates, Kenneth, and Powell, Judith. *The Modern North*. Toronto: Lorimer, 1989.
An investigation of the Northern experience, from the Berger Inquiry of 1975 to the late 1980s. Discusses the nature of politics in the "new" North and the efforts of Native people to address culture loss and displacement from the land.

Coe, Ralph T. *Lost and Found Traditions: Native American Art, 1965-1985*. Vancouver: Douglas and McIntyre, 1988.
Pictures and discussion of more than 400 contemporary works of art (including textiles, pottery, baskets, jewellery, and carving) from over 100 cultural groups. The pieces demonstrate clearly that there has been a vital continuation and expansion of traditional styles and techniques.

Collura, Mary-Ellen L. *Winners*. Saskatoon: Western Producer Prairie, 1984.
The dramatic and memorable story of a Native boy struggling for his identity in a role that has brought only bitterness and despair.

Conner, Daniel C. G., and Bethune-Johnson, Doreen. *Native People and Explorers of Canada*. Toronto: Prentice-Hall, 1986.
Contains five sections available as separate books: "Jacques Cartier and the People of the Eastern Woodlands"; "Henry Kelsey and the People of the Plains"; "James Cook and the Nuu-Chah-Nulth"; "Our Coast Salish Way of Life – The Squamish"; and "Our Arctic Way of Life – The Copper Inuit". The three sections on explorers describe what the explorers and Natives thought of each other. The final two, on the Squamish and the Copper Inuit, provide the student reader with interesting accounts of past and present life in Native communities. Numerous illustrations. Teacher's edition and blackline masters available.

Cooper, Amy Jo. *Dream Quest*. Spirit Bay Series. Toronto: Annick, 1987.
Book in a series about life on a contemporary reserve in Northern Ontario. Comprises two stories about young Native persons making decisions. The stories provide valuable insights into modern Native life and will encourage young readers to reflect on their own experiences.

Culleton, Beatrice. *In Search of April Raintree*. Winnipeg: Pemmican, 1983.
An inspiring novel about two Métis sisters who face discrimination, as well as a powerful indictment of the treatment of Métis children in white foster homes. An abridged edition for use in high schools was published in 1984.

——— . *Spirit of the White Bison*. Winnipeg: Pemmican, 1985.
Moving story about the mythical white buffalo and the man Lone Wolf. Allegory about the threatened annihilation of all life through war and the need for mutual caring.

Davies, Colin. *Louis Riel and the New Nation*. Toronto: Book Society of Canada, 1981.
This detailed account of the life of Riel from the perspective of various people is a helpful introduction to the issues behind the rebellions in the West. Illustrations, photographs, and discussion questions.

Delter-McArthur, Pat. *Dances of the Northern Plains*. Saskatoon: Saskatchewan Indian Cultural Centre, 1989.
Information gathered from Cree elders about traditional dances. Teacher's guide and colour video available.

Dempsey, Hugh A. *Big Bear: The End of Freedom*. Vancouver: Douglas and McIntyre, 1984.
A reassessment of the leader of the Plains Cree, who was entwined in the events of the Riel Rebellion and the Frog Lake Massacre. Demonstrates that Big Bear's understanding of the Indian-white conflict was in many ways more sophisticated and perceptive than that of his contemporaries, including John A. Macdonald.

——— . *Charcoal's World*. Saskatoon: Western Producer Prairie, 1978.
The tale of Charcoal – a story well known among the Natives of southern Alberta (and largely corroborated by the official reports of the Northwest Mounted Police). Many aspects of Blood culture are presented.

——— . *Crowfoot: Chief of the Blackfoot*. Edmonton: Hurtig, 1977.
Account of the great chief Crowfoot, who lived at a time when the Prairies were undergoing dramatic change.

Dewdney, Selwyn. *The Sacred Scrolls of the Southern Ojibway.* Toronto: University of Toronto Press, 1975.
Shares the process of discovery that the author underwent in trying to trace, examine, and interpret the sacred birchbark scrolls of the Ojibway religion. In describing the purpose, content, and history of these scrolls, traces Midé beliefs and practices through their full flowering in the past and their rapid decline in recent times. Numerous photographs of the scrolls.

Dickason, Olive. *The Myth of the Savage and the Beginnings of French Colonialism in the Americas.* Edmonton: University of Alberta Press, 1984.
Examines the early contacts between explorers and Indians, the development of European perceptions of Indians, and the development of colonialism.

Dictionary of Canadian Biography. Vol. 1: *1000-1700.* Toronto: University of Toronto Press. Quebec: Les Presses de l'université Laval, 1966.
Contains biographies of early Canadians and several introductory essays that describe the events and significant developments of the time.

Dobbin, Murray. *The One and a Half Men.* Vancouver: New Star, 1981.
An historical account of the Métis people, focusing on the lives of two prominent Métis leaders, Jim Brady and Malcolm Norris.

Doxtator, Deborah. *Fluffs and Feathers: An Exhibit on the Symbols of Indianness.* Brantford, Ont.: Woodland Indian Cultural Educational Centre, 1988.
Examines the variety of false symbols of Indianness that appear in movies, on logos, etc.

Dudoward, Valerie; Borgerson, Lon; and Selkirk, John. *The Land Called Morning.* Saskatoon: Fifth House, 1986.
Three plays about contemporary Native life in Canada, with a focus on the lives of young Natives.

Dumont, Gabriel, et al. *No Feather, No Ink.* Saskatoon: Thistledown, 1985.
Anthology of thought-provoking poems, prose, and songs written between 1885 and 1985 on the subject of the Northwest Rebellion.

Enrico, John. *The Man Who Became an Eagle.* Vancouver: Pacific Educational Press, 1984.
A legend, accompanied by illustrations indicating how stories are depicted on Haida totem poles.

Enrico, John. *Raven and the Moon, and The Oyster Catcher.* Vancouver: Pacific Educational Press, 1984.
Two Haida legends, adapted and retold, that explain how Raven put the moon, sun, and stars in the sky and why the oyster catcher has its distinct colouring.

Fiddler, Chief Thomas, and Stevens, James R. *Killing the Shaman.* Kapuskasing, Ont.: Penumbra, 1985.
Explains an alleged murder from the Native point of view.

Fiddler, Thomas. *Legends From the Forest: Told by Chief Thomas Fiddler.* Kapuskasing, Ont.: Penumbra, 1985. Distributed by University of Toronto Press.
A selection of stories told primarily by one man, Chief Thomas Fiddler of the Sucker clan at Big Sandy Lake. Assembled by James R. Stevens.

Forester, J., et al. *Indians of the Plains.* Toronto: Fitzhenry and Whiteside, 1981.
Describes the customs of the Plains Indians from prehistoric times through today. Illustrations, photos, and maps.

Francis, Daniel, and Morantz, Toby. *Partners in Furs: A History of the Fur Trade in Eastern James Bay, 1600-1870.* Kingston, Ont.: McGill-Queen's University Press, 1983.
Account of Native-European relations that provides insight into some contemporary issues.

Freeman, Minnie Aodla. *Life Among the Qallunaat.* Edmonton: Hurtig, 1978.
Autobiography in which the author, an Inuk, describes the traditional hunting life of her early years in the James Bay area and her subsequent adaptation to modern society in urban southern Ontario. Not only shows how one person successfully resolved the conflicts between these two worlds, but also reflects a stage in the ongoing Inuit adaptation to modern civilization.

Friesen, Gerald. *The Canadian Prairies: A History.* Toronto: University of Toronto Press, 1984.
Takes the Native factor into account in early Western Canadian history.

Frogg, Simon, and Spence, Kathy. *Nishnawbe-Aski Nation: A History of the Cree and Ojibway of Northern Ontario.* Timmins, Ont.: Ojibway-Cree Cultural Centre, 1986.
A brief history of the northern Cree and Ojibway, from a Native perspective. Topics include precontact life; the coming of the fur traders, missionaries, and other Europeans; the James Bay Treaty (Treaty No. 9); and present conditions for Natives. Teacher's guide contains activity suggestions, a chart summary of treaties across Canada, and the text of the James Bay Treaty.

Fry, J.D. *Old Wives' Lake*. 2nd ed. Saskatoon: Thistledown, 1988.
Verse-form drama, for student reading or performance, retelling a tragic and inspiring Cree legend about the naming of Old Wives' Lake in Saskatchewan.

Gadalof, Robin, ed. *Paper Stays Put: A Collection of Inuit Writing*. Edmonton: Hurtig, 1980.
An anthology of Inuit stories, plays, poems, humour, songs, and legends.

Garrod, Stan. *Indians of the Northwest Coast*. Toronto: Fitzhenry and Whiteside, 1981.
Concentrates on the early culture of nine Native groups of the northwest coast.

George, Chief Dan. *My Heart Soars*. Surrey: Hancock House, 1981.
An eloquent plea for an understanding and application of Native beliefs and values.

Getty, Ian L., and Lussier, Antoine S., eds. *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of British Columbia Press, 1983.
A very good selection of historical articles on the Native peoples of Canada.

Goble, Paul. *Death of the Iron Horse*. New York: Bradbury, 1987.
The derailment of a train by Natives – the only such incident – is told about from the Cheyenne point of view.

Goldstick, Miles, ed. *Wollaston: People Resisting Genocide*. Montreal: Black Rose, 1987.
Describes the Native people's struggle against uranium mining interests in northern Saskatchewan.

Goodwill, Jean, and Sluman, Norma. *John Tootoosis*. Winnipeg: Pemmican, 1984.
Story, beginning in 1870, of the Cree Native who was a founding member of the Federation of Saskatchewan Indians and a leader in the formation of the National Indian Brotherhood of Canada. The story, too, of many struggles in which Natives sought acknowledgement of their rights.

Grand Council Treaty No. 9. *A Declaration of Nishnawbe-Aski: The People and the Land*. Timmins, Ont.: Grand Council Treaty No. 9, 1977.
A position paper presented to the Ontario government in 1977 by the Native organization whose land base is determined by Treaty No. 9. The organization makes a claim for sovereign status for the Cree and Ojibway nations in Northern Ontario.

Green, L.C., and Dickason, Olive. *The Law of Nations and the New World*. Edmonton: University of Alberta Press, 1989.
Raises questions about the thinking of the Europeans who occupied the "New World" and laid claim to lands that were already occupied.

Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Arsenal Pulp, 1988. Distributed by University of Toronto Press.
A fascinating and sometimes disturbing collection of Native perspectives on the Kamloops Indian Residential School, and a review of Native education in this century.

Halpin, Marjorie M. *Totem Poles: An Illustrated Guide*. Vancouver: University of British Columbia Press, 1981.
Helps the reader to understand and enjoy the totem pole carvings unique to the Native peoples of the northwest coast.

Hardwick, Francis C. *When Strangers Meet: North American Indian Contributions to Canadian Society*. Canadian Culture Series. Vancouver: Tantalus, 1973.
Using the Pacific Coast Native peoples and the Europeans and other immigrants as examples, shows what happened in the past and continues to happen now when two differing cultures meet. Includes suggested activities for students.

Harper, Kenn. *Give Me My Father's Body: The Life of Minik, the New York Eskimo*. St. Johns: Blackhead, 1986.
The author was brought to New York when a child, along with his father, by the explorer Robert Peary "for study". His story calls into question Western society's attitudes towards people, cultures, and the natural world.

Harrison, Julia D. *Métis: People Between Two Worlds*. Vancouver: Douglas and McIntyre, 1985.
A history of the Métis from the fur trade days to 1985, dealing with identity, lifestyles, prejudice, and poverty. Also reviews Métis organizations' claims to land rights, autonomy, and recognition of the Métis as a distinct Canadian culture. Black-and-white photographs.

Heath, Caroline, ed. *The Land Called Morning*. Saskatoon: Fifth House, 1986.
Three plays that make important statements about Native reality in Canada today. All three use humour, music, and dream to convey a strong sense of hope.

Heidenreich, Conrad E., and Ray, Arthur J. *The Early Fur Trades: A Study in Cultural Interaction*. Historical Patterns Series. Toronto: McClelland and Stewart, 1976.
Describes the French trade with the Great Lakes Indians and the English Hudson Bay outpost system. Extensive original research provides many insights into Native cultures in the seventeenth century.

Hertzberg, Hazel W. *The Great Tree and the Longhouse*. Toronto: Collier-Macmillan, 1966.
An excellent resource book on Iroquois culture, including religious beliefs, social forms, and political organization.

Hill, Bruce; Gillen, Ian; and MacNaughton, Glenda. *Six Nations Reserve*. Toronto: Fitzhenry and Whiteside, 1981.
Focuses on many aspects of life in the modern-day Six Nations community near Brantford. Some historical material provided as well. Numerous photographs and maps.

Hodgins, Bruce W., and Benidickson, Jamie. *The Temagami Experience: Recreation, Resources, and Aboriginal Rights in the Northern Ontario Wilderness*. Toronto: University of Toronto Press, 1989.
An historical account of the evolution of the Temagami district. Discusses the series of efforts to manage the natural resources and reconcile conflicting land uses.

Hodgins, Ken. *The Art of the Nehiyawak*. Edmonton: Plains, 1987.
Explores the arts and crafts of the Woodland Cree, using a colourful narrative illustrated with the works of Native artists such as Norval Morriseau, Alex Janvier, and Jane Ash Poitras. Demonstrates Native crafts such as sewing, beadwork, bow making, and fish-scale art.

Houston, James. *Whiteout*. Toronto: Greey de Pencier, 1988. Distributed by Key Porter.
Describes a pivotal year in the life of seventeen-year-old Jon Aird. His maturation is fostered by experiences of traditional Inuit life, southern influences, and exposure to the harsh Arctic environment.

Hudson, J. *Sweetgrass*. Edmonton: Tree Frog, 1984.
The story of a fifteen-year-old Blackfoot girl at the turn of the nineteenth century. Portrays Blackfoot culture and the impact on it of the arriving Europeans with their trade goods, their different culture, and the dreadful disease smallpox.

Indian and Northern Affairs Canada. *Impacts of the 1985 Amendments to the Indian Act (Bill C-31): Summary Report*. Ottawa: Department of Supply and Services, Canada, 1990.
This report provides a comprehensive assessment of the impact of Bill C-31, which made a series of amendments to the Indian Act in 1985.

Inuktitut.
Magazine published three or four times a year to provide Canada's Inuit with information about government programs in the North, to promote the exchange of cultural information among Inuit groups in Canada, and to encourage the development of Inuit literature. Each article is presented in French, English, and Inuktitut. Published by Indian and Northern Affairs Canada, Ottawa.

James, Janet Craig. *My Name Is Louis*. Kapuskasing, Ont.: Penumbra, 1981. Distributed by University of Toronto Press.
Concerns a Native youth in Northern Ontario who is blessed with talent in drawing and painting. Given the opportunity to move to Toronto to study and exhibit his work, he must choose between a career as an artist and a conventional life with his family.

Jensen, Doreen, and Sargent, Polly. *Robes of Power: Totem Poles on Cloth*. Vancouver: University of British Columbia Press, 1987.
Book based on interviews with elders, designers, blanket makers, and historians from six of the seven major northwest coast Native groups.

Joe, Rita. *Song of the Easkasoni: More Poems of Rita Joe*. Charlottetown: Ragweed, 1988. Distributed by University of Toronto Press.
The second collection of poems by Micmac poet Rita Joe. Her poems celebrate a culture and a way of life and touch on topics ranging from the early history and lifestyle of the Micmac to issues facing the Micmac today.

Johns, Maureen. *Roses, Potato Salad and Bologna Sandwiches*. Saskatoon: Saskatchewan Indian Cultural College, 1984.
A story about a Native girl, graduating from high school, who is haunted by her father's alcoholism. Sensitively told from the perspective of the teenager.

Johnson, E. Pauline (Tekahionwake). *Flint and Feather: The Complete Poems of E. Pauline Johnson (Tekahionwake)*. Toronto: General, 1972.
The work of one of Canada's most successful early poets. Lyrical, romantic verses about nature and Native life.

Johnston, Basil H. *By Canoe and Moccasin*. Lakefield, Ont.: Waapoone, 1986.
The adventures of Nanabush, a character in Ojibway myths and legends, as he travels around the Great Lakes. Exciting and humorous.

——. *Indian School Days*. Toronto: Key Porter, 1988.
Autobiographical account of life in a residential school run by Jesuit priests. Provides insight into once-popular notions about the proper way of educating Native students.

——. *Moosemeat and Wild Rice*. Toronto: McClelland and Stewart, 1978.
Humorous short stories about a group of Ojibway on the "Moosemeat Indian Reserve" in Northern Ontario.

Johnston, Basil H. *Ojibway Ceremonies*. Toronto: McClelland and Stewart, 1983.
A useful resource on Ojibway customs and folklore. Although the account is fictional, the rituals and ceremonies described are authentic.

——. *Ojibway Heritage*. Toronto: McClelland and Stewart, 1976.
English translations of some of the stories and legends of the Ojibway people.

——. *Tales the Elders Told: Ojibway Legends*. Toronto: Royal Ontario Museum, 1981.
Nine legends translated from Ojibway – legends such as have been retold through countless generations. An introduction explains the importance of storytelling to Native people. Excellent illustrations by Cree artist Shirley Cheechoo.

Jones, Becky Mackie. *Something to Live For, Something to Reach For: Students of a Native Survival School*. Saskatoon: Fifth House, 1989.
Interesting and touching photographic portraits of young Native students growing up in an urban environment. The students reveal themselves further in honest, one-page autobiographical sketches. A compelling look at the students' attempts to locate themselves in an alien culture.

Kenyon, W.A. *Some Bones of Contention: The Neutral Indian Burial Site at Grimsby*. Toronto: Royal Ontario Museum, 1978.
A booklet that documents and analyses the 1970s excavation of the Neutral burial site in Grimsby, Ontario. Numerous photographs and drawings.

Kidd, Bruce. *Tom Longboat*. Toronto: Fitzhenry and Whiteside, 1980.
The story of Tom Longboat, an Onondaga from the Six Nations Reserve who is recognized as "the greatest long distance runner Canada has ever known".

King, J. C. H. *Arctic Hunters: Indians and Inuit of Northern Canada*. Vancouver: Douglas and McIntyre, 1987.
Description, with full-colour illustrations, of life in the Arctic. Reveals how motorboats, central heating, and television fit in with snow houses, dogsleds, and canoes and how the people show respect for the land that they depend on for survival.

Kleitsch, Christel, and Stephens, Paul. *Dancing Feathers*. Spirit Bay Series. Toronto: Annick, 1985.
Novel in a series about contemporary life on a reserve in Northern Ontario. Tells about eleven-year-old Tafia's first powwow and her emerging understanding of what it means to be an Indian. Teacher's guide and activity cards available.

Kleitsch, Christel, and Stephens, Paul. *A Time to Be Brave*. Spirit Bay Series. Toronto: Annick, 1985.
Novel in a series about contemporary life on a reserve in Northern Ontario. Eleven-year-old Tafia, her father, and her grandmother are in the bush setting traplines when an accident occurs. Tafia overcomes her greatest fear in order to save her father's life.

Leavitt, Robert. *The Micmacs*. Toronto: Fitzhenry and Whiteside, 1985.
Describes the Micmacs' profitable use of a hunting-and-gathering technology, the impact of European settlement on their traditional way of life, and the present situation.

Lithman, Yngv Georg. *The Community Apart: A Case Study of a Canadian Indian Reserve Community*. Winnipeg: University of Manitoba Press, 1984.
Results of a study by a social anthropologist from Sweden who spent three years during the 1970s living on a reserve in Manitoba. Describes life on the reserve, including reserve politics, and the interaction of the reserve with non-Native society, particularly as represented by the federal government.

Long, John. *Treaty #9: The Halfbreed Questions, 1902-1910*. Cobalt, Ont.: Highway Book Shop, 1978.
Demonstrates that the rights of the Métis "halfbreeds" of Moose Factory were forgotten when Treaty No. 9 was signed in 1905.

——. *Treaty #9: The Indian Petitions, 1889-1927*. Cobalt, Ont.: Highway Book Shop, 1978.
Describes the economic, political, and social factors involved in the development of this treaty.

Long, John, and Mycka, Rosalie. *Treaty #9: The Negotiations, 1901-1918*. Cobalt, Ont.: Highway Book Shop, 1975.
Deals with the negotiations and conditions of Treaty No. 9, which was signed by the people of James Bay and the Canadian government.

Lowes, Warren. *Indian Giver: A Legacy of North American Native Peoples*. Penticton, B.C.: Theytus, 1986.
Describes the many contributions of Native peoples to present-day society.

MacEwan, Grant. *Métis Makers of History*. Saskatoon: Western Producer Prairie, 1981.
A collection of biographical sketches of Métis individuals who made important contributions on behalf of the Métis people.

Birchbark basket (Ojibway)

McGee, H. F., ed. *The Native Peoples of Atlantic Canada: A History of Indian-European Relations*. Ottawa: Carleton University Press, 1983.
Selections showing how the Atlantic Native peoples, especially the Micmac and Malecite, have maintained their unique identities to the present day.

McGhee, Robert. *Ancient Canada*. Hull: Canadian Museum of Civilization, 1989. Distributed by University of Toronto Press.
Fourteen reconstructions of peoples, events, and landscapes, based on archaeological excavation carried on across Canada. Sites include the Bluefish Caves in northern Yukon and the site of Canada's oldest grave, on the coast of Labrador.

——. *Beluga Hunters*. Hull: Canadian Museum of Civilization, 1989. Distributed by University of Toronto Press.
A comprehensive portrait of Inuit life on the coast of the western Arctic.

MacGregor, Roy. *Chief: The Fearless Vision of Billy Diamond*. Toronto: Penguin, 1989.
An account of Billy Diamond's life, including his role as the Natives' principal negotiator for the James Bay and Northern Quebec Agreement.

McLean, Don. *1885: Métis Rebellion or Government Conspiracy?* Winnipeg: Pemmican, 1986.
Traces the events leading up to the Saskatchewan uprising in 1885 and suggests that the Canadian government may have conspired to force the Métis to rebel.

——. *Fifty Historical Vignettes: Views of the Common People*. Regina: Gabriel Dumont Institute, 1987.
A highly readable and sympathetic history of the Métis people, with a particular focus on the events of the 1870s and 1880s.

McMahon, Devin. *Arctic Twilight: Reflections on the Destiny of Canada's Northern Land and People*. Toronto: Lorimer, 1989.
Deals with the dramatic impact of military technology on the Inuit way of life.

McMillan, Alan D. *Native Peoples and Cultures of Canada*. Vancouver: Douglas and McIntyre, 1988.
Incorporating anthropology, archaeology, ethnography, and history, a comprehensive overview of the Native groups of Canada. Describes traditional ways of life, traces cultural changes, and examines current social issues such as land claims and self-government.

"Manitou Mounds Education Kit". Rainy River First Nations/Canadian Parks Service, 1988. Text, hands-on support materials, audio-visuals, teacher's manuals. Distributed by Rainy River First Nations, Box 450, Emo, Ontario P0W 1E0.
Materials for studying Manitou Mounds, an ancient landscape composed of prehistoric burial mounds, camps, and village sites, representing about 3000 years of Native occupation. Kit presents the history of the Rainy River District from both the First Nations and the archaeological perspectives.

Manuel, George, and Posluns, Michael. *The Fourth World: An Indian Reality and Social Change*. New York: Free Press, 1974.
The authors see pan-Indian support, co-operation, and understanding as the keys to the future of aboriginal peoples of the "Fourth World".

Marsh, Donald B. *Echoes From a Frozen Land*. Edmonton: Hurtig, 1987.
An eloquent personal account of the Inuit way of life in the first half of the twentieth century.

Marshall, Ingeborg. *The Beothuk of Newfoundland*. St. John's: Breakwater, 1989.
A picture of a society that was totally destroyed after the arrival of European settlers. Covers every aspect of Beothuk life: housing, clothing, hunting methods, art, and social life.

Meredith, Don. *Dog Runner*. Saskatoon: Western Producer Prairie, 1989.
An adventure novel about coming of age in the stark landscape of the North.

Métis Economic Development Training Program. *Currents of Change: Métis Economic Development*. Winnipeg: Pemmican, 1986.
Describes a professional training program established by the Manitoba Métis Federation to put technical skills into the communities.

Migwans, Christine; Tabobondung, Carrie; and Simon, Pamela. *Neem-Dah: Let's Dance*. Toronto: Native Women's Resource Centre, 1989.
A booklet, in the form of a student workbook, providing general information on Native dances. Illustrative line drawings and questions included.

Miller, J. R. *Skyscrapers Hide the Heavens*. Toronto: University of Toronto Press, 1989.
A highly readable resource on Native-European relations in Canada from contact to the present. In tracing the relations between the two cultures, provides valuable information on the Native perspective. Describes how the co-operation that characterized early relations eventually gave way to coercion, which in turn inevitably led to confrontation.

Milloy, John S. *The Plains Cree: Trade, Diplomacy and War, 1790 to 1870*. Winnipeg: University of Manitoba Press, 1988.
A well-documented economic, military, and diplomatic history of the Plains Cree from contact with the Europeans in the 1670s to the disappearance of the buffalo from Cree lands by the 1870s.

Moine, Louise. *Remembering Will Have to Do*. Saskatoon: Saskatchewan Indian Cultural College, 1979.
An autobiographical account of a Métis girl's growing up in Saskatchewan during the early part of this century. In Cree syllabics and English.

Morris, Alexander, ed. *The Treaties of Canada*. Toronto: Coles, 1971.
A description of the conditions, background, and content of seven treaties signed in the nineteenth century. Good background for students who wish to understand the current situation of Canadian Native people.

Morris, Wayne A., ed. *Native Games*. Lethbridge: Four Worlds Development Project, 1989.
Includes notes on the history, rules, equipment, and strategies for nine traditional Native games. Explains the role of traditional games in establishing in children a strong personal identity and a readiness to learn.

Morse, Bradford, ed. *Aboriginal Peoples and the Law: Indian, Métis and Inuit Rights in Canada*. Ottawa: Carleton University Press, 1985.
Thirteen essays.

Moses, Daniel David. *The White Line: Poems*. Saskatoon: Fifth House, 1990.
A collection of rich and delightful poems by a Native poet from the Six Nations Reserve.

Nanogak, Agnes. *More Tales From the Igloo*. Edmonton: Hurtig, 1986.
From the Inuit oral tradition, a collection of stories and illustrations that reveals much about the Inuit view of the world.

National Indian Brotherhood. *Indian Control of Indian Education*. Ottawa: National Indian Brotherhood, 1972.
A major document outlining recommendations concerning all aspects of Native education.

Nelson, J. *The Weavers*. Vancouver: Pacific Educational Press, 1983.
An illustrated narrative in which a grandmother passes on her knowledge about weaving, describing all the steps, from gathering and preparation of materials to completion of the product.

Nichol, James W. *Sainte-Marie Among the Hurons*. Vancouver: Talon, 1980.
A play about the disastrous mission by French Jesuits to the Huron Indians in the seventeenth century. Focuses on the conscience of a priest who refuses to accept salvation through the destruction of a proud people.

North American Indian Travelling College. *Legends of Our Nations*. Cornwall Island, Ont.: North American Indian Travelling College, 1984.
A collection of beloved legends from across Canada.

Nowlan, Alden. *Nine Micmac Legends*. Hantsport, N.S.: Lancelot, 1983.
An illustrated collection of legends that provides understanding of Micmac values and the Micmac way of life.

Nungak, Zebedee, and Arima, Eugene. *Inuit Stories*. Hull: Canadian Museum of Civilization, 1988. Distributed by University of Toronto Press.
Sixty-eight striking photographs of soapstone carvings, accompanied by vivid myths and legends told to the authors by the sculptors.

Okanagan Tribal Council. *How Food Was Given: An Okanagan Legend*. Penticton, B.C.: Theytus, 1984.
A legend illuminating Native beliefs about the close interdependence of humans, animals, and plants.

Ontario. Ministry of Education. *People of Native Ancestry: A Resource Guide for the Intermediate Division*. Toronto: Ministry of Education, Ontario, 1977.
Units of study, teaching strategies, a glossary of terms, and an annotated list of resources. Designed to help teachers in the Intermediate Division build study units that can be integrated into existing subject areas.

——. *Race, Religion, and Culture in Ontario School Materials: Suggestions for Authors and Publishers*. Toronto: Ministry of Education, Ontario, 1980.
Booklet designed to help authors and publishers identify and avoid racial, religious, and cultural bias and prejudice in learning materials.

——. *Sex-Role Stereotyping and Women's Studies: A Resource Guide for Teachers, Including Suggestions, Units of Study, and Resource Lists*. Toronto: Ministry of Education, Ontario, 1978.
Developed to help teachers overcome sex-role stereotyping in their courses and to augment women's studies in the curriculum. Provides information on the historical roles and contributions of women, especially Canadian women.

——. *To Touch a Child*. Midnorthern Ontario Region Curriculum Development Project. Sudbury: Ministry of Education, Ontario, 1977.
A set of twenty large cards designed to supplement the curriculum series *People of Native Ancestry*. Provides eighteen themes on which teachers can build an interesting program for and about Native peoples. Each card contains practical teaching strategies as well as suggested activities and a list of resources.

Opekokew, Delia. *The First Nations: Indian Government and the Canadian Confederation*. Saskatoon: Federation of Saskatchewan Indians, 1980.
Describes the abuses perpetrated on the Native people, specifically those of Saskatchewan, by governments.

Page, Daniel H., and daRosa, Victor. *The Heritage of the North American Indian People*. Ottawa: Bjorealis, 1982.
Examines Native people by geographic region, covering various aspects of Native life and culture.

Pard, Bernadette, et al. *The Peigan: A Nation in Transition*. Edmonton: Plains, 1986.
Presents the history and culture of the Peigan people from their own point of view. The book is the result of a co-operative effort involving teachers, administrators, a Peigan artist, and Peigan elders. Teacher's guide available.

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500*. Toronto: Collier-Macmillan, 1972.
Identifies two basic elements of Native-European relationships: the unwavering intention of a colonizing force to acculturate its minorities, and the retention by the Native peoples of their identity.

Patterson, Nancy-Lou. *Canadian Native Art: Arts and Crafts of Canadian Indians and Eskimos*. Toronto: Collier-Macmillan, 1973.
Presents a wide range of art forms, arranged by geographic area of origin. Clearly outlines the artistic, cultural, and historical significance of objects, decorations, and methods. Examples include precontact designs, Native art influenced by European technique and form, and contemporary graphic styles.

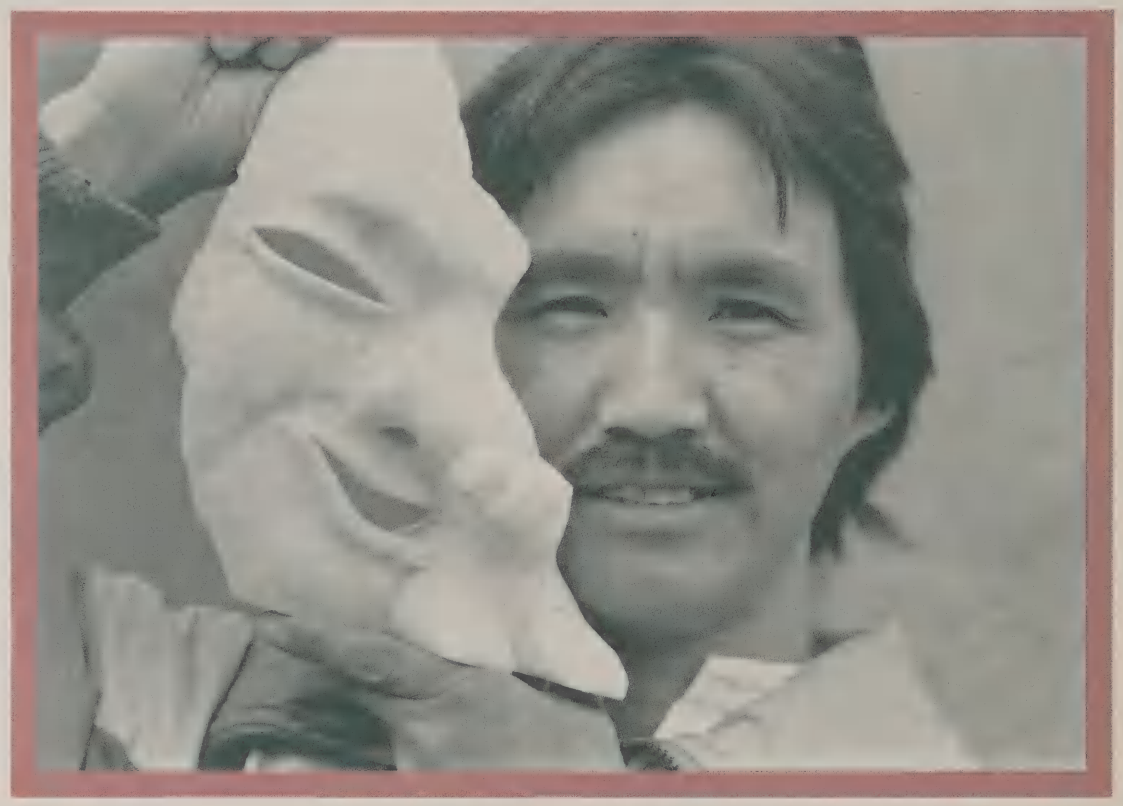
Pelletier, Joane, et al. *Gabriel Dumont; The Skirmish at Seven Oaks; The Red River Insurrection, 1869-70; The North-West Resistance of 1885; Louis Riel; The Buffalo Hunt*. Regina: Gabriel Dumont Institute, 1985.
Six booklets providing photographs, maps, drawings, and clear, interesting text on Métis history, with a focus on people and events in the Northwest.

Peterson, Jacqueline, and Brown, Jennifer, eds. *The New Peoples: Being and Becoming Métis in North America*. Winnipeg: University of Manitoba Press, 1985.
Twelve essays by Canadian and American scholars, providing an interesting introduction to the history and current concerns of the Métis. Useful as a reference for teachers.

Petrone, Penny. *Northern Voices: Inuit Writing in English*. Toronto: University of Toronto Press, 1988.
Traditional legends, myths, folk history, and poetry, along with contemporary Inuit writing, from essays and speeches to imaginative literature in a number of genres.

Pike, Graham, and Selby, David. *Global Teacher, Global Learner*. Toronto: Hodder and Stoughton, 1988.
A manual for global education that suggests strategies for developing global education in the classroom.

Purich, Don. *Our Land: Native Rights in Canada*. Toronto: Lorimer, 1986.
This study tells how Canada's Native peoples were brought to their current state of deprivation through government's "Indian policy". The author discusses Native rights issues, including land claims, economic development, self-government, and constitutional protection.



Elisha Sanguya, sculptor, Clyde River, Baffin Island

Racette, Calvin. *Flags of the Métis.* Regina: Gabriel Dumont Institute, 1987.
A brief account of nineteenth-century Métis history, culminating in the struggles of 1869-70 and 1885. Various flags that were used by Métis during that period are described, and their significance explained.

——. *Métis Development and the Canadian West.* Regina: Gabriel Dumont Institute, 1985.
Series of five books that together examine the development of the Métis culture and the role of the Métis in Western Canada from the seventeenth to the nineteenth century. Although written for Senior level students, the series would be useful in an enquiry-type program with Intermediate students. Each book is well illustrated with drawings, photographs, and maps and contains questions that can be used for discussion, research, or writing assignments.

Raine, David F. *Pitseolak: A Canadian Tragedy.* Edmonton: Hurtig, 1980.
The true story of the life and death of a young Inuk, taken from his home to be "educated" by the Canadian government. After returning home he decides to become a traditional hunter, but it is too late for him to think like an Inuk.

Raunet, Daniel. *Without Surrender, Without Consent: A History of Nishga Land Claims.* Vancouver: Douglas and McIntyre, 1984.
History of the Nishga people of the Nass River in British Columbia, from their first contacts with explorers in the late eighteenth century to the present, including their resistance to encroachment on their homeland.

Ray, Carl, and Stevens, James. *Sacred Legends of the Sandy Lake Cree.* Toronto: McClelland and Stewart, 1984.
Approximately seventy short legends told by the elders of the Sandy Lake Reserve.

Rencontre.
Quarterly magazine, published in French and English, for Quebec's Native and Inuit populations. Provides news about relevant issues and events and information about provincial programs. Available from regional offices of Communication-Québec.

Richards, Boyce, ed. *Drum Beat: Anger and Renewal in Indian Country.* Toronto: Summerhill, 1990.
Essays by Native chiefs on critical issues in Canada.

Robinson, Harry. *Write It on Your Heart.* Compiled and edited by Wendy Wickwire. Vancouver: Talon, 1989.
The oral history of the Interior Salish, from a remarkable eighty-eight-year-old Similkameen storyteller who is the last in a long line of storytellers.

Robinson, Helen Caister. *Joseph Brant: A Man for His People.* Toronto: Dunburn, 1986.
The fascinating story of Joseph Brant, a Mohawk. Describes his loyalty to the British during and after the American Revolution and his struggles to help his people thereafter – struggles that resulted in acquisition of the land now known as the Six Nations Reserve.

Robinson, Michael. *The Freedom of Silence.* Lakefield, Ont.: Waapoone, 1987.
Michael Robinson's art, with its delicate, detailed spiritualism; accompanied by his poetry, voicing concern for the earth and stressing the importance of our supporting and sustaining the environment.

Ross, Hugh Mackay. *Apprentice's Tale.* Winnipeg: Watson and Dwyer, 1986.
Describes the fur trade at Grassy Narrows and Temagami during the 1930s. Includes detailed descriptions of life in the bush, where Ojibway trappers taught Ross the skills to survive.

Rowe, Frederick. *Extinction: The Beotuks of Newfoundland.* Toronto: McGraw-Hill Ryerson, 1986.
Discusses the many hypotheses about the causes of the tragic Beotuk extinction.

Rustige, Rona, ed. *Tyendinaga Tales.* Montreal: McGill-Queen's University Press, 1988. Distributed by University of Toronto Press.
A collection of Mohawk folk tales gathered from residents of the Tyendinaga Indian Reserve near Belleville, Ontario.

Santor, Donald M. *Canada's Native People.* Toronto: Prentice-Hall, 1982.
Comprises a student book and a teacher's guide. Student book is a scrapbook of primary sources – photographs, maps, drawings, and documentary materials – on Native Canadian culture and socio-economic development from pre-European times to the present day. Examines five major cultural groups. Teacher's guide contains questions on the scrapbook materials and suggestions for further activities and research.

Sark, John Joe. *Micmac Legends of Prince Edward Island.* Charlottetown: Ragweed, 1988. Distributed by University of Toronto Press.
Legends, passed down from generation to generation, that tell the history of the Micmac people.

Saskatchewan Indian Cultural College. *Treaty Six.* Saskatoon: Saskatchewan Indian Cultural College, 1980.
Describes the views of the Native people involved with the government agents and the process of treaty making in the late 1800s. Also contains suggestions for classroom activities.

Sawyer, Don. *Where the Rivers Meet.* Winnipeg: Pemmican, 1988.
Well-written story portraying the frustration, pain, spiritual strength, and hope of Native young people coping with the Canadian educational system.

Scribe, Murdo. *Murdo's Story.* Winnipeg: Pemmican, 1985.
A beautifully illustrated Swampy Cree legend that tells how the four seasons came to be.

Sealey, D. B., and Lussier, A. S. *The Métis: Canada's Forgotten People.* Winnipeg: Pemmican, 1987.
A history that includes the origin of the Métis and descriptions of their lifestyles and their struggles to attain their rights.

Shadbolt, Doris. *Bill Reid.* Vancouver: Douglas and McIntyre, 1986.
Illustrated with forty superb colour photographs and sixty duotones, a feast of works by artist Bill Reid. Augmented by a biographical overview and an analysis of the Haida heritage that has influenced his artistic expression.

Shapiro, Jane Ann, ed. *Voices From the Eastern Arctic.* Yellowknife: Outcrop, 1987.
Exploration of the joys, frustrations, and hopes of young people in Canada's eastern Arctic, by those young people themselves.

Shilling, Arthur. *The Ojibway Dream.* Montreal: Tundra, 1986.
Shilling's thoughts and beautiful illustrations, published just after his death.

Slipperjack, Ruby. *Honour the Sun.* Winnipeg: Pemmican, 1987.
A story told in diary form by a young Native girl growing up in, and ultimately leaving, a changing Northern Ontario community.

Sprague, D. N. *Canada and the Métis, 1869-1885*. Waterloo, Ont.: Wilfrid Laurier University Press, 1988.
Describes the protracted struggle between the Métis and the government of Canada from 1869 to 1885, including the stratagems used by the government to see that land intended for the Métis went to others.

Stansfield, D., and Boiteau, D. *Origins: Early Peoples*. Toronto: Fitzhenry and Whiteside, 1988.
Beginning with the movement of bands of wandering hunters, examines the gradual spread of the Native peoples throughout the Americas. Illustrated in full colour, with maps, drawings, photos of artifacts, and documents.

Stevens, James, ed. *Legends From the Forest*. Kapuskasing, Ont.: Penumbra, 1985.
Collection of thirty-four stories reflecting common – and sometimes comical – features of human nature.

Stewart, Hilary. *The Adventures and Sufferings of John R. Jewitt: Captive of Maquinna*. Vancouver: Douglas and McIntyre, 1987.
The story of English sailor John Jewitt. After his fur-trading crewmates were massacred in Nootka Sound in 1802, Jewitt lived for two years as a slave of the renowned Nootka chief Maquinna. More than 250 annotations and drawings.

——. *Cedar: Tree of Life to the Northwest Coast Indians*. Vancouver: Douglas and McIntyre, 1984.
Describes the many uses to which west coast peoples put the cedar.

Storck, Peter L. *Ontario Prehistory*. Toronto: Royal Ontario Museum, 1981.
Booklet about the cultural and economic history of early people in Ontario, from the first Palaeo-Indian hunters and gatherers to the peoples who were present when the Europeans arrived. Illustrated with photos of artifacts from the ROM collection.

Strickler, Eva, and Alookee, Anaoyok. *Inuit Dolls: Reminders of a Heritage*. Toronto: Canadian Stage and Arts, 1988.
Book about the ancient Inuit art of doll making, which is disappearing slowly but surely. (Inuit play dolls have already ceased to be made, and the only dolls that remain are collectors' dolls made by the Inuit for the southern retail market.) Put together largely for the Inuit growing up today, to preserve an important part of their cultural heritage.

Taylor, Drew Hayden. *Toronto at Dreamer's Rock and Education Is Our Right: Two One-Act Plays*. Saskatoon: Fifth House, 1990.
In these plays, the playwright delves into the past and speculates about the future as he examines the dilemmas facing Native youth today.

Taylor, J. Garth. *The Canadian Eskimos*. Toronto: Royal Ontario Museum, 1971.
Booklet providing a concise general introduction to the culture, technology, and history of the Canadian Inuit. Includes illustrations of artifacts contained in the ROM collection.

Tehanetorens. *Tales of the Iroquois*. Cornwall Island, Ont.: North American Indian Travelling College, n.d.
Tales, illustrated by the drawings of Kahionhes, that present the traditional history and philosophy of the Iroquois.

——. *Wampum Belts*. Cornwall Island, Ont.: North American Indian Travelling College, n.d.
Explains what wampum belts mean and how they are used. Illustrated.

Titley, E. Brian. *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver: University of British Columbia Press, 1986.
Describes how government policies and the Department of Indian Affairs and Northern Development have created contemporary conditions for Natives.

Tulurialik, Ruth A., and Pelly, Peter D. *Qikaaluktut: Images of Inuit Life*. Toronto: Oxford University Press, 1986.
Enlivened by colourful drawings, a narrative that provides insight into Inuit life.

Verrell, Catherine, and Keeshig-Tobias, Lenore, eds. *All My Relations: Sharing Native Values Through the Arts*. Toronto: Canadian Alliance in Solidarity With Native Peoples, 1988.
Describes classroom activities that help children to understand the Native perspective on life. Examples of Native stories, poetry, and other kinds of art included.

Villeneuve, Jocelyne. *Greenmantle*. Kapuskasing, Ont.: Penumbra, 1987. Distributed by University of Toronto Press.
A retelling of an ancient love story, set in the wild and romantic North. Based on an Ojibway legend, the story explodes into a chain of events in the life of Greenmantle, the only daughter of Omama Eagle, the mighty chief of the vast Algoma domain.

Waldram, James B. *As Long as the Rivers Run: Hydroelectric Development and Native Communities in Western Canada*. Winnipeg: University of Manitoba Press, 1988.
Examines the experiences of three Native communities in northern Manitoba and Saskatchewan in contending with hydro-electric development between 1950 and 1980. Provides a great deal of documentation to support the conclusion that the communities were treated unfairly, as were the generations of Natives before them in land negotiations.

Watkins, Mel, ed. *Dene Nation: The Colony Within*. Toronto: University of Toronto Press, 1977.
A selection of presentations, both Native and non-Native, to the Mackenzie Valley Pipeline Inquiry. Illustrates the political, social, economic, and cultural stakes involved for the Dene Indians, who presented a land claim, and for Canada.

Weatherford, Jack M. *Indian Givers*. New York: Crown, 1988.
Provides an interesting description of the ways in which the Indians of the Americas, particularly those of Central and South America, have influenced world history through their impact on government, food, medicine, money, and capitalism. Although sometimes ignoring other historical factors, provides long-needed enlightenment on the crucial role of Natives of the Americas in shaping the modern world.

Wheeler, Jordan. *Brothers in Arms*. Winnipeg: Pemmican, 1989.
Three novellas about the relationships and adventures of Native brothers.

White, Ellen. *Kwulasulwut: Stories From the Coast Salish*. Penticton, B.C.: Theytus, 1981.
A collection of both traditional and original Salish stories. Ellen White's Salish name is Kwulasulwut, or "Many Stars".

Whitehead, Ruth Holmes. *Stories From the Six Worlds*. Halifax: Nimbus, 1988.
A collection of thirty Micmac legends.

Whitehead, Ruth Holmes, and McGee, Harold. *The Micmac: How Their Ancestors Lived Five Hundred Years Ago*. Halifax: Nimbus, 1983.
An historical account of the culture of the Micmac before the arrival of Europeans. Fully illustrated, it provides a complete picture of their lifestyle and life skills.

Whyte, Jon. *Indians in the Rockies*. Banff: Altitude, 1985.
Written by a Stoney, tells of upheaval in the lives and culture of the Native people in his area.

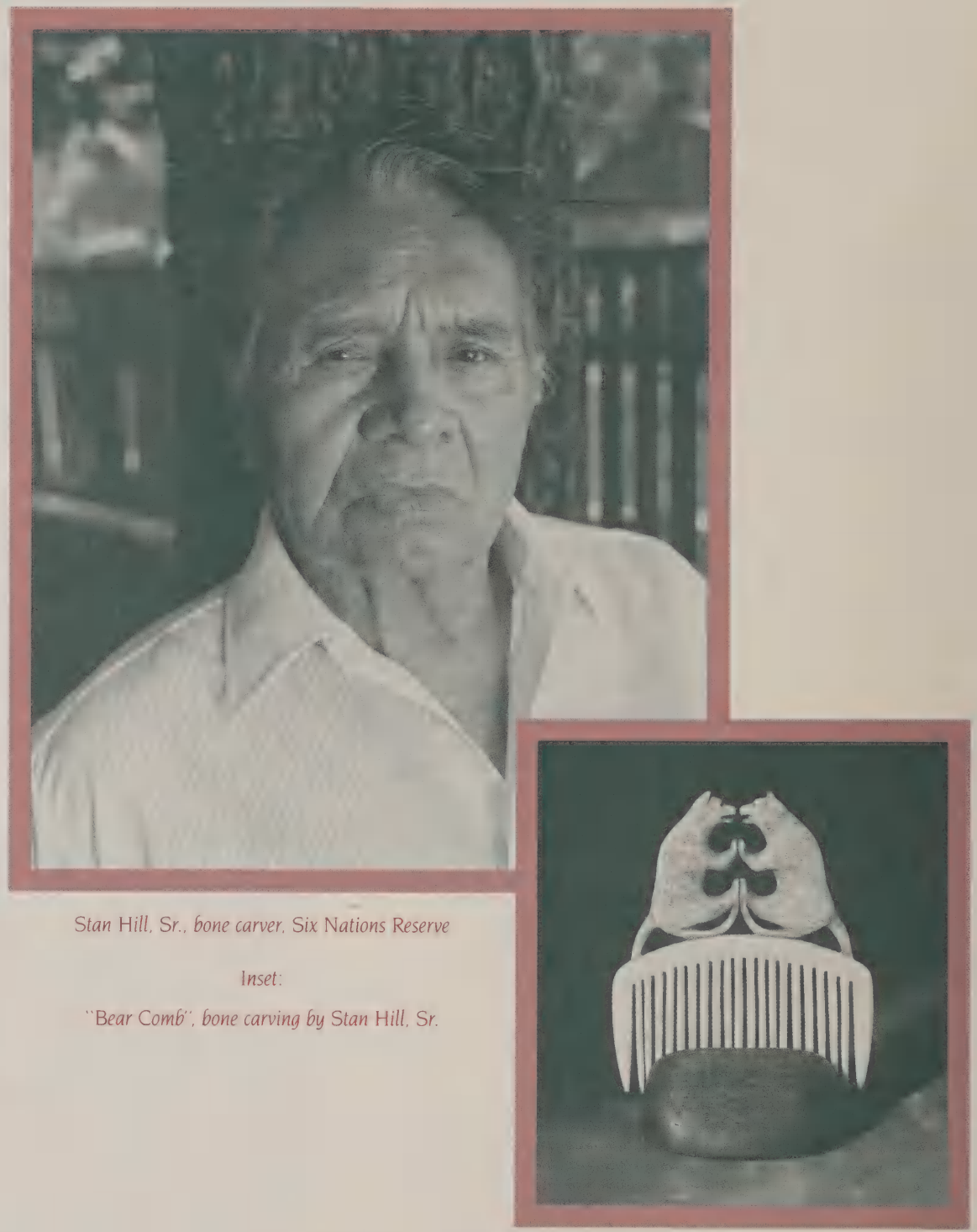
Wolfe, Alex. *Earth Elder Stories*. Saskatoon: Fifth House, 1988.
A collection of Saulteaux stories handed down for generations.

Woodland Indian Cultural Educational Centre. *The Longhouse of One Family*. Brantford, Ont.: Woodland Cultural Centre, 1987.
Illustrated booklet explaining the Iroquoian clan system.

York, Geoffrey. *The Dispossessed: Life and Death in Native Canada*. Toronto: Lester and Orpen Dennys, 1989.
A very readable account of Canada's oppression of Native people and their attempts to fight back.

Young, David; Ingram, Grant; and Swartz, Lise. *Cry of the Eagle: Encounters With a Cree Healer*. Toronto: University of Toronto Press, 1989.
Explanation by a Cree medicine man of his healing practices and the ways in which they can complement "Western" medicine.

Clay pot with Iroquoian design, by Elda Smith, Six Nations Reserve



Stan Hill, Sr., bone carver, Six Nations Reserve

Inset:

"Bear Comb", bone carving by Stan Hill, Sr.

Films and Videotapes

Age of the Buffalo. National Film Board, 1964. 16 mm, b/w, 14 min.
An animated film, based on paintings of the mid-1800s, portraying the buffalo hunt as both the Native and non-Native hunters practised it. A classic.

Angotee: Story of an Eskimo Boy. National Film Board, 1953. 16 mm, b/w, 31 min.
Follows the life of an eastern Arctic Inuit from birth to marriage.

The Arctic: Our Common Responsibility. National Film Board, 1985. 16 mm, 27 min.
Inuit from Greenland, Canada, and Alaska, meeting in Iqaluit (formerly Frobisher Bay) at the Third General Assembly of the Inuit Circumpolar Conference in 1983, discuss issues confronting the modern Arctic.

Art of the Inuit. National Film Board, 1987. Video.
A compilation of four films, all available separately in 16 mm format. *Eskimo Artist: Kenoujuak* (20 min.) shows the sources and process of this Inuit artist's print making. *The Living Stone* (30 min.) describes Inuit carving in stone, ivory, and bone. *Pictures Out of My Life* (13 min.) presents the works and comments of Cape Dorset graphic artist Pitseolak. *Sananaguagat: Inuit Masterworks* (25 min.) shows Inuit carvings, along with the people who made them and the places where they were created.

Aspects of Indian Art. Indian and Northern Affairs Canada, 1984. Video, 15 min.
A presentation and discussion of various Native artists from across Canada.

Baffin Island Oil Spill Project. Indian and Northern Affairs Canada, 1983. Video, 30 min.
Records the first phase of a study of oil spills in Northern waters. Focuses on the effects on marine life and the effectiveness of various clean-up measures.

The Ballad of Crowfoot. National Film Board, 1968. 16 mm, b/w, 10 min.
A haunting and often bitter account of the opening of the West, using still photography and the words and music of Willie Dunn, a Micmac.

Beads and Leather of Manitoba. Indian and Northern Affairs Canada, 1978. 16 mm, 10 min.
Cecetia Rosa, a Swampy Cree, creates a jacket.

Bear Paw News: Native Communications. See Hear Now! Media, n.d. Video, 15 min.
Three teenagers compile information on past and present Native communication for a school newsletter. An audio cassette and teacher's guide are included.

The Beauty of My People. National Film Board, 1977. 16 mm and video, 29 min.
Centres on the life and work of the late Arthur Shilling, Ojibway artist from the Rama Reserve on Lake Couchiching. Interviews with Shilling and individuals interested in his painting are included.

Beavertail Bannock. Indian and Northern Affairs Canada, 1975. 16 mm, 12 min.
Shows the preparation and cooking of bannock over an outdoor wood fire.

Bella Bella. National Film Board, 1975. 16 mm, 27 min.
The Bella Bella of Campbell Island, 500 km north of Vancouver, are shown in their vigorous struggle to regain their cultural and economic independence.

Birchbark Biting. Indian and Northern Affairs Canada, 1975. 16 mm and video, 6 min.
A Native woman demonstrates the traditional art of making beautiful patterns on birchbark.

Box of Treasure. Canadian Filmmakers Distribution West, 1983. 16 mm and video, 28 min.
Depicts the Kwakiutl people of Alert Bay, British Columbia, and their efforts to revive their customs and language.

The Bush Toboggan. Ojibway-Cree Cultural Centre, 1984. Video, 20 min.
Shows the traditional Native method of making a toboggan, and tells about the vehicle's role in survival.

Canada's Reindeer. National Film Board, 1979. 16 mm, 25 min.
Portrays the successful use by Inuit of modern technology to herd reindeer.

David Charles. Ojibway-Cree Cultural Centre, 1982. Video, 21 min.
A highly respected elder demonstrates many traditional skills, such as making snowshoes, and shares his wisdom.

Circle of the Sun. National Film Board, 1961. 16 mm and video, 29 min.
At a 1961 gathering, Bloods of Alberta perform the Sun Dance. The film also conveys the predicament of young Natives who have lost their ties with their traditional culture and not yet found a place in the modern world.

Clearing the Path. Indian and Northern Affairs Canada, 1966. Video, 17 min.
A look at the various approaches suggested by the Task Force on Indian Economic Development to facilitate the growth of Native enterprise.

Cold Journey. National Film Board, 1972. 16 mm, 75 min.
A tragic drama about a Native boy's attempt to find his way in an educational system that imposes alien values on him and makes no accommodation for his people's culture.

Colours of Pride. Indian and Northern Affairs Canada, 1973. 16 mm and video, 30 min.
A presentation of the works of four Native artists – Norval Morrisseau, Allen Sapp, Daphne Odjig, and Alex Janvier – and the viewpoints and feeling of these artists about Native artists in Canada.

Conquista. Indian and Northern Affairs Canada, 1976. 16 mm, 20 min.
Enactment of the legend of the first encounter between human and horse.

A Corn Husk Doll. Indian and Northern Affairs Canada, 1977. 16 mm, 15 min.
Deanna Skye, a Cayuga from the Six Nations Reserve, makes a traditional corn husk doll for her child.

Cree Hunters of Mistassini. National Film Board, 1974. 16 mm and video, 59 min.
Film about winter hunting in the James Bay and Ungava Bay areas. The hunt provides a fine demonstration of Cree life and beliefs, including respect for the natural environment.

Cree Way. National Film Board, 1977. 16 mm, 26 min.
Describes how the Cree of Rupert House on James Bay have developed curriculum for the schools in their community.

Dancing Around the Table, Part 1. National Film Board, 1987. 16 mm, 57 min.
A film about the three conferences (1983, 1984, 1985) on the constitutional rights of the aboriginal peoples of Canada.

Daughters of the Country 1. National Film Board, 1986. 16 mm, 2 hrs.
Consists of two films, which may be obtained separately. *Ikwe* (57 min.), set in the late 1700s, tells the tragic story of Ikwe (Ojibwe for *woman*) after she is "married" to a European to consolidate a trading relationship. *Mistress Madeleine* (57 min.), set in the 1850s, is the story of a Métis woman torn between loyalty to her people and loyalty to her husband, a Hudson's Bay agent. Her politicization begins when her husband returns from England with a "legal" wife.

Daughters of the Country 2. National Film Board, 1986. 16 mm, 2 hrs.
Consists of two films, which may be obtained separately. *Places Not Our Own* (57 min.) takes place in the late 1920s. It focuses on Métis who were forced to live as squatters. One of them, Rose, struggles in vain to provide her children with a better life than hers. *The Wake* (57 min.), set in contemporary Alberta, tells of the relationship between a Métis woman and her lover, an RCMP officer – a relationship that is changed by the death of some Métis teenagers.

Dene Family. Indian and Northern Affairs Canada, 1981. 16 mm, 20 min.
A Dene girl narrates this presentation of the daily life of her family.

Differences. National Film Board, 1986. 16 mm, 17 min.
A short drama examining the racial conflicts that occur when Emma, a Native girl, visits the home of Chris, a non-Native preadolescent.

Discovering American Indian Music. Indian and Northern Affairs Canada, 1971. 16 mm, 24 min.
Performances of songs and dances in various parts of the United States provide insight into the social and ceremonial functions of music.

Doctor, Lawyer, Indian Chief. National Film Board, 1986. 16 mm and video, 29 min.
Documentary about five Native women from across Canada who have achieved success in a variety of careers. Shows the importance of their Native culture to their achievement.

"Gabriel Dumont: Métis Legend". Gabriel Dumont Institute, 1988. Filmstrip, audiotape, teacher's guide.
Kit about the Métis leader Gabriel Dumont, who played a role in the 1885 resistance.

Edge of the Barrens. Indian and Northern Affairs Canada, 1963. 16 mm, 14 min.
A study of the variety of life in the tundra of the subarctic.

Edge of Ice. National Film Board, 1986. 16 mm and video, 56 min.
A documentary on the nature of Arctic sea ice and its importance to life in the far North, including the life of Inuit hunters.

Fort Albany Carver. Indian and Northern Affairs Canada, 1980. 16 mm, 14 min.
Lawrence Mark, a Cree from the James Bay area, carves driftwood into animal and bird forms.

Fort Good Hope. National Film Board, 1977. 16 mm, 47 min.
Shot during the Berger Inquiry into the Mackenzie Valley pipeline, presents the Native people's point of view. Raises important questions about Northern development.

Frozen Caution: Land Claims and Aboriginal Rights. See Hear Now! Media, n.d. Video, 12 min.
Looks at Native issues in general but also focuses on the battle being waged by the Temi-Augama Anishnabi of Bear Island to regain their land. Teacher's guide and booklet of background information included.

How to Do Series. Indian and Northern Affairs Canada, 1978. Videos.
Series showing various aspects of traditional Montagnais life. Dialogue is in Montagnais, and there is no narration.

Messages Along the Trail. 10 min. Shows how a hunter leaves signs for other hunters along a trail in the bush.

Rabbit Snare. 10 min. A method of trapping is shown.

The Sable Trap. 15 min. Step-by-step procedures for making a marten trap are shown.

Setting Up the Tent. 15 min. Shows co-operative procedures for erecting a tent.

Snowshoes. 15 min. Snowshoes are made for various snow conditions.

Steel Trap. 10 min. Current trapping methods are shown.

Ikpik Bay: Not the Land but Ourselves. Indian and Northern Affairs Canada, 1986.
Aboriginal people from Canada, Greenland, and Alaska discuss the future of their peoples.

Incident at Restigouche. National Film Board, 1984. 16 mm, 46 min.
Documentary examining the abuse of police power as well as racist attitudes in the judicial system towards Canadian Natives. Focuses on the 1981 arrest and trial of several Micmacs for salmon fishing in Restigouche, Quebec.

Indian Legends of Canada Series. Indian and Northern Affairs Canada. Videos.
Eleven legend portrayals, each 24 minutes long.

Glooscap the Great Chief. 1982. The brothers Glooscap and Malsjum are sent to earth by the Great Spirit to create human and animal life.

The Magic Box. 1981. A young man undergoes ordeals in order to marry the woman of his choice.

Manadamin, or The Legend of the Corn. 1981. A boy's courage and respect are rewarded with a present that changes the future of the Indian nations.

Moowis, Where Are You Moowis? 1981. A young man takes revenge on a woman who refuses him.

The Path of Souls. 1983. A young man learns about the meaning of his life on earth through his efforts to bring his wife back from death.

The Path Without End. 1981. The spirit world plays a trick on a young man because of his attempts to step outside the bounds of nature and possess beauty.

Pitchi the Robin. 1981. A man who tries to decide his son's future learns that each man must be allowed to choose for himself.

The Return of the Child. 1981. A young widower learns about the power of love.

The Spirit of the Dead Chief. 1981. A chief is wounded in battle and enters the spirit world.

Windigo. 1981. This is a legend about Windigo, the spirit who punishes hunters when they kill for riches rather than food.

Winter Life. 1981. A young man who is unfaithful to his wife must make a great sacrifice to make amends.

Rebecca Solomon, student, First Nations Public School

Indian School Days: Going Back to the Blanket. TVOntario, 1989. Video, 30 min.
Designed as a companion to the *Where the Spirit Lives* video, documents a reunion of Native people who, as children at St. Peter Claver's School in Spanish, Ontario, were systematically robbed of their heritage.

The Inquiry Film. Indian and Northern Affairs Canada, 1977. 16 mm and video, 65 min.
Filmmaker Jesse Nishihata travelled the North with the Berger Inquiry, documenting the hearing and the lives of the people who would be affected by the proposed pipeline.

Lac La Croix. Development Education Centre, 1988. Video, 57 min.
Presents the struggle of the Lac La Croix Reserve with the federal government. The struggle concerns treaty rights and legislation that interferes with the people's opportunity to earn their livings as fishing guides in their ancestral lands at Quetico Provincial Park.

The Last Days of Okak. National Film Board, 1985. 16 mm and video, 24 min.
Tells about the disastrous epidemic of influenza in the Inuit settlement at Okak on the Labrador coast in 1919. The influenza was brought on a Moravian ship. Relations between the Inuit and the Moravian missionaries are examined.

The Last Mooseskin Boat. National Film Board, 1982. 16 mm and video, 28 min.
Documentary recording the passing of a tradition of the Shotah Dene of the Northwest Territories – the tradition of building mooseskin boats.

Legends and Life of the Inuit. National Film Board, 1978. 16 mm, 58 min.
Animated film portraying contemporary life in an Inuit community and presenting five legends.

Like the Trees. National Film Board, 1974. 16 mm, 15 min.
Film about Rose, a Métis from northern Alberta. Through rediscovery of her roots among the Woodland Cree, she finds refuge from a painful city existence.

Magic in the Sky. Indian and Northern Affairs Canada, 1981. Video, 57 min.
Investigates the impact of television on the Inuit and documents the establishment of Canada's first Inuit-language television network.

Magnificent Gift. Indian and Northern Affairs Canada, 1978. 16 mm, 56 min.
Provides an overview of the fur trade and its role in opening Western Canada for settlement.

A Malecite Fancy Basket. Indian and Northern Affairs Canada, 1977. 16 mm and video, 12 min.
Malecite Native people demonstrate the making of a fancy basket from black ash and sweetgrass.

The Man and the Giant: An Eskimo Legend. National Film Board, 1975. 16 mm, 8 min.
An Inuit legend acted out by Inuit people, using traditional throat singing.

Medicine Line. National Film Board, 1987. 16 mm, 10 min.
Presents the story of the confrontation between Chief Sitting Bull of the Dakota Sioux and Major James Walsh of the Mounties.

Megnuwesung. Thomas Howe Associates, 1982. 16 mm and video, 30 min.
Enactment of a Micmac legend about a hunchbacked young man who is helped by the spirit Megnuwesung.

"Métis Crafts: Quill and Bead Earrings". Gabriel Dumont Institute, 1988. Filmstrip, audiotape, teacher's guide.
Kit giving step-by-step instructions for making earrings from seed beads and porcupine quills.

Métis Tour Guide. Manitoba Education, 1985. Video, 60 min.
A two-part program presenting a tour of places in Manitoba that are significant in Métis history.

"The Métis: Two Worlds Meet". Gabriel Dumont Institute, 1988. Thirty-six study prints, teacher's guide.
The prints in this kit, each eleven by seventeen inches, illustrate various aspects of the traditional lifestyle of the Métis. Ten colour and twenty-six black-and-white prints.

Mi'kmaq Series. Indian and Northern Affairs Canada, 1981. Videos.
Five videos, each about 20 minutes long, about the traditional lifestyle of the Micmac.

The Arrival. Traditional cooking practices and camp operations are presented.

The Eel Weir. Fishing for eel near the summer camp is shown.

Summer Encampment. A traditional Micmac family establishes its summer camp.

The Wedding. A traditional wedding is arranged, conducted, and celebrated.

Winter Encampment. Travel to and operation of the winter camp are shown.

Moon Mask. Indian and Northern Affairs Canada, 1977. 16 mm, 10 min.
Freda Diesing, a Haida artist, carves a moon mask out of alder and decorates it with abalone.

More Than Bows and Arrows. Indian and Northern Affairs Canada, 1978. Video, 58 min.
Traces Native Americans' contributions to the development of the United States.

Mother of Many Children. National Film Board, 1977. 16 mm, 58 min.
Examines the role, socialization, and living conditions of Canadian Native women. Includes interviews with Inuit, Ojibway, and Mohawk women, as well as archival material.

Native Imagery Series. TVOntario, 1989. Videos.
Three-part series exploring the connection between North American Native art and culture. Each program features several artists who describe what influences their work and how they incorporate Native values into painting and sculpture.

Echoes. 14 min. North American Native artists discuss their work and how it is influenced by traditions, special events, dance, nature, and childhood memories. Artists include Jane Ash Poitras, Dale Auger, Jim Logan, Allen Sapp, Irving Sealplock, William Big Bull, and Joane Cardinal-Schubert.

Messages. 14 min. North American Native artists show how they use colour, line, shape, and texture to express feelings and moods. Artists include Alex Janvier, Joane Cardinal-Schubert, George Littlechild, Kim McLain, and Brian Clark.

Paint Me a Story. 14 min. William Big Bull, George Littlechild, and Sam Warrior are highlighted in this study of North American Native artists' use of their media to tell stories and document events.

Native Indian Folklore. National Film Board, 1987. Video.
Video consisting of five earlier-made films, each of which is available separately in 16 mm format. In *Christmas at Moose Factory* (13 min.), Christmas in the Cree settlement on the James Bay coast is presented through children's drawings. In *Salmon People* (25 min.), the romantic west coast legend of the Salmon Princess is contrasted with the reality of today's Native-owned fishing boats and canneries. *The Man, the Snake and the Fox* (12 min.) is an Ojibway fable about promises given and promises broken, enacted with puppets. *Medoonak the Story Maker* (13 min.) is a stage performance of a Micmac legend about taming the weather. *Summer Legend* (8 min.) is an animated version of the Micmac legend that explains the cycle of the seasons.

Native Religious Traditions: The Sacred Circle. Access Network, 1980. Video, 29 min.
Shows the importance of the concept of the circle in the religion of the Plains people.

Native Religious Traditions: The Sacred Circle – Recovery. Access Network, 1980. Video, 29 min.
Tells how Western Natives have attempted to revive and maintain their traditional religion.

Netsilik Eskimo, Part 1. National Film Board, 1972. Video, 69 min.
Consists of two components, available separately. *The Eskimo: Fight for Life* (16 mm and video, 51 min.) shows the life and culture of the Inuit of the Pelly Bay region before the arrival of non-Native people. *The Netsilik Eskimo Today* (16 mm, 18 min.) shows how the Inuit in the Pelly Bay settlement have adapted to changes brought by a foreign culture.

New Days, New Horizons. Indian and Northern Affairs Canada, 1982. 16 mm and video, 28 min.
Deals with prejudice and cultural changes in the life of a Native from northern Alberta who works in the lumber industry.

Nishnawbe-Aski: The People and the Land. National Film Board, 1977. 16 mm, 28 min.
Examines life in four Native communities in northwestern Ontario and the implications of changes brought about by industrial pressures from the south.

Nonoonse Anishinabe Ishichekewin Ka Kanawentank. National Film Board, 1980. 16 mm, 10 min.
Natives in Manitoba describe maple sugar making and its importance as a tradition.

North of 60: Destiny Uncertain Series. Indian and Northern Affairs Canada, 1985. Videos.
Series of thirteen videos about land and life north of the 60th parallel. Each program is 26 minutes long.

1. *The True North.* Examines some myths about the northland and how they developed.

2. *Yukon: The Invisible History.* Looks at the development of the Yukon after the gold rush, including the building of the Alaska Highway, and the impact of this development on the Native peoples.

3. *They Came to Stay.* Examines the changes brought about in the Northwest Territories by outsiders – the whalers, the Hudson's Bay Company, and the federal government – and the enormous impact of these changes on the Native peoples.

4. *Beautiful Adversity.* Provides a look at the plant, animal, and bird life north of the 60th parallel and at the Native people's relationship to the land.

5. *Going South.* Presents opinions on oil and gas development in the Arctic, with a focus on the debate about the relative merits of pipelines and tankers.

6. *Terms and Conditions.* Focuses on the terms and conditions that Northerners would like if Arctic oil and gas reserves are developed.

7. *Reading the Rocks.* Looks at the role that mining has played in the development of the North.

8. *The New Economic Order.* Examines the various economic-development options available to the North.

9. *Tell Me Who I Am.* Examines some of the challenges facing the education system north of 60, including preserving cultural identity and creating suitable curricula.

10. *New Ways of Knowing.* Looks at how traditional Native knowledge and modern technology can be combined to everyone's benefit.

11. *Mending Bodies and Souls.* Looks at the adverse effects of rapid change in the North over the past few decades on the physical and mental health of many Natives. Reports on recent attempts to solve some of the problems.

12. *The Alaska Experience.* Looks at some events that have occurred in Alaska – including attainment of statehood, settlement of land claims, and building of a pipeline – to see what clues they offer to the future of the Canadian North.

13. *Canada's Last Colonies.* Examines, with respect to the Northwest Territories, such issues as aboriginal rights, political status, division, and relationship to the federal government.

North of 60: Northerners Take Charge. National Film Board, 1985. 16 mm, 28 min.
Looks at the immensely important issue of resource development in the North and its implications for residents and the environment.

North of 60: The Third New Economy. National Film Board, 1985. 16 mm and video, 28 min.
Focuses on development in Northern Canada – both past development, which has exploited the Natives in one way or another, and proposals for economically fair future development.

Northern Games. National Film Board, 1981. 16 mm, 26 min.
Shows youth from communities across the North participating in traditional Inuit games.

Nunatsiaq: The Good Land. National Film Board, 1977. 16 mm, 17 min.
Presents some aspects of Inuit history and the justification for Inuit land claims.

One and a Half Men Series. 1988. Videos.
A five-part video series on the Métis people, narrated by two historians from the Gabriel Dumont Institute. The five programs, each 25 minutes long, explore the origins, culture, and history of the Métis people and their role in the development of Canada. Distributed by Sunspirit Productions, CKCK-TV, Box 2000, Regina, Saskatchewan S4P 3E5.

The Other Side of the Ledger: An Indian View of the Hudson's Bay Company. National Film Board, 1972. 16 mm, 42 min.
Narrated by George Manuel, former president of the National Indian Brotherhood, this documentary looks at the history of exploitation of Natives by the Hudson's Bay Company, the consequences of which are still being felt. Available in an abridged classroom version.

Our Children, Our Future. Indian and Northern Affairs Canada, 1981. 16 mm, 14 min.
Through the narrative of a Native elder, shows the importance of children's learning about their heritage.

Our Land, Our Truth. National Film Board, 1983. 16 mm, 54 min.
Focuses on the traditional lifestyle of those Inuit who rejected the James Bay Agreement of 1975 because they wished to retain their land and their traditions.

Pekuni: A Sovereign Nation, Part 4. Indian News Media, 1987. Video, 26 min.
This program, developed by the Peigan, presents many aspects of their culture, both past and present.

People of the Seal, Parts 1 and 2: *Eskimo Summer* and *Eskimo Winter.* National Film Board, 1971. 16 mm, 52 min. each.
Vivid portrayals of the now almost vanished traditional life of the Netsilik Inuit in the Pelly Bay region of the Arctic.

Porcupine Quill Work. Indian and Northern Affairs Canada, 1977. 16 mm, 10 min.
Bernadette Pangawish, an Odawa, decorates a box with porcupine quills in a traditional geometric design.

Potlatch. Canadian Filmmakers Distribution West, 1984. 16 mm and video, 53 min.
Documentary providing a detailed explanation of the Potlatch and describing the punishments inflicted on participants by the government. Available in a 30-minute version.

Pow Wow. Ojibway-Cree Cultural Centre, 1982. Video, 22 min.
Customs, dances, and rituals of the powwow are explained in this documentary made at a powwow in Ottawa.

Prairie Artist – Robert Bellegarde. Indian and Northern Affairs Canada, 1978. 16 mm, 12 min.
Cree artist Robert Bellegarde from the Little Black Bear Reserve in southern Saskatchewan tells the story behind his paintings.

Quallanaani. Indian and Northern Affairs Canada, 1981. 16 mm, 49 min.
A portrayal of the experiences and emotions of Inuit students in the city.

Qimmiq: Canada's Arctic Dog. National Film Board, 1979. 16 mm, 24 min.
Documentary showing how the efforts of biologist Dr. William Carpenter and of Inuit people have saved the Qimmiq, or Inuit dog, from extinction.

Race of the Snowsnakes. Indian and Northern Affairs Canada, 1972. 16 mm, 8 min.
Albert Porter of the Six Nations Reserve demonstrates the art of making a snowsnake.

Ready for Take-off. Access Network, 1988. Video, 28 min.
Provides information on the business achievements of more than fifty Canadian Natives.

The Red Dress. National Film Board, 1978. 16 mm, 28 min.
Tells of the conflicting loyalties of Theresa, the adolescent daughter of a non-status Indian, who respects her father's love for the traditional ways but is also attracted to modern society and values.

Rediscovery: The Eagle Gift. Canadian Filmmakers Distribution Centre, 1984. Video, 29 min.
A documentary about a rediscovery program in which both Native and non-Native children experience Haida culture.

Bill Reid. National Film Board, 1979. 16 mm and video, 28 min.
British Columbia Métis artist Bill Reid, working in the Haida tradition, transforms a cedar trunk into a richly carved pole.

Renovation of Treaty No. 8. Indian and Northern Affairs Canada, 1985. Video, 27 min.
Natives and government representatives discuss Treaty No. 8, negotiated in 1899. Violation of some of the treaty's guarantees is discussed.

Rice Harvest. National Film Board, 1980. 16 mm, 12 min.
Shows the rice harvest by the Pauingassi band of northern Manitoba and explains that this traditional and sacred crop is now purchased cheaply to become a luxury food for non-Natives.

The Right to Survive. Indian and Northern Affairs Canada, 1983. Video, 18 min.
Shows how Native people live on the land.

Rise and Shine. Access Network, 1985. Video, 27 min.
Tells of the aspirations, accomplishments, and attitudes of five young Natives in Alberta.

Jerry Saddleback. Access Network, 1985. Video, 10 min.
Jerry Saddleback, from Hobbema Reserve in Alberta, demonstrates hoop dancing.

Sauk-ai. National Film Board, 1977. 16 mm, 10 min.
Based on a legend of the Tsimshians, this tale about Raven and the Salmon Woman expresses universal truths about the fragility of caring relationships between people.

Shanaditti: Last of the Beothuks. National Film Board, 1982. 16 mm, 20 min.
Shanaditti, the last of the Beothuks, died in 1829. In this film, an archaeologist and a poet explore the sites that the Beothuks inhabited in Newfoundland and consider the reasons for their tragic extinction.

A Silver Chalice. Indian and Northern Affairs Canada, 1980. 16 mm, 14 min.
Jeff Gabriel, a Mohawk artist, creates a silver chalice from a rough piece of silver.

Somewhere Between. Indian and Northern Affairs Canada, 1982. 16 mm, 57 min.
Tells about the discrimination that Native women suffered as a result of the Indian Act until the Act was changed in the 1980s.

The Song of the Haida Canoe. Thomas Howe Associates, 1986. Video, 25 min.
Shows the construction of a Haida canoe by Bill Reid, and its subsequent launching.

Spirit Bay Series. TVOntario, 1986. Videos.
Half-hour dramas set in Spirit Bay, a Native community in northwestern Ontario, showing the efforts of the people to balance their traditional values and way of living with the technology and ways of modern society. Teacher's guide available; see the guide's bibliography for a list of the dramas that are available in book form.

Program 1. *A Time to Be Brave.* Baba, his children (Tafia and Minnow), and their grandmother contend with a logging company and an accident at home.

Program 2. *Rabbit Goes Fishing.* Ralph, who earns himself the nickname Rabbit, saves a family in danger in a fierce storm.

Program 3. *Dancing Feathers.* Tafia and her friend Mavis go to Toronto with their Aunt Lily for their first powwow. After getting lost, and found, in the city, Tafia performs her solo Jingle Dance.

Program 4. *Circle of Life.* Lenore and her father try to recover the skeleton of a Native warrior taken away by museum officials.

Program 5. *The Blueberry Bicycle.* When Elton's new bicycle is crushed just days before a big race, old Teawash comes to the rescue.

Program 6. *Pride of Spirit Bay.* Old Bernard, a medicine man, takes Tafia on a mystic voyage to discover some real sources of artistic inspiration.

Program 7. *Rabbit Pulls His Weight.* While out trapping, Rabbit and Minnow see a plane crash and set about rescuing the pilot and the precious cargo.

Program 8. *A Real Kid.* Rabbit and his friend Hack get themselves into trouble.

Program 9. *Big Save.* Rosie earns the respect of the hockey team when her survival skills are needed in a snowstorm.

Program 10. *Words on a Page.* Lenore is chosen to go to Thunder Bay for the district writing competition, but her father refuses to let her go.

Program 11. *Hack's Choice.* Hack must choose between the spiritual world of his ancestors and the materialistic modern world.

Program 12. *Hot News.* Mavis helps her cousin Mary submit her first newspaper article, and Spirit Bay fights a forest fire.

Program 13. *Water Magic.* A fishing trip with Rabbit and Hack brings nothing but trouble for Cheemo.

Spirit of the Hunt. Thomas Howe Associates, 1982. 16 mm and video, 29 min.
Historical footage and a modern hunt show what the buffalo meant in the past, and what it means now, to the Chippewa, Cree, and Dogrib Nations.

Standing Alone. National Film Board, 1982. 16 mm and video, 58 min.
Twenty-five years in the life of Pete Standing Alone, from his early life in the majority culture to his present concern with preserving his tribe's spiritual heritage.

Summer of the Loucheux. Indian and Northern Affairs Canada, 1983. 16 mm, 28 min.
Re-experiencing some aspects of her traditional Loucheux culture, a young woman talks about the struggle to balance a traditional lifestyle and semi-urban living.

Tahtonka. Indian and Northern Affairs Canada, 1968. 16 mm, 27 min.
Shows the starvation of Native tribes caused by Europeans' decimation of the buffalo herds, and the resulting rebellion, which culminated in the Battle of Wounded Knee.

The Teaching Rocks. Ministry of Natural Resources, 1987. 16 mm, 27 min.
Explores the meaning of Native rock carvings and paintings found at several sites in Ontario. The significance of the rocks is explained by Fred Wheatly, an Ojibway elder. He and other elders describe the teachings inscribed on the rocks and recount personal experiences related to the inscriptions. Available for loan or purchase.

The Traditional Snowshoe. Ojibway-Cree Cultural Centre, 1984. Video, 26 min.
A demonstration of snowshoe making.

Treaty With the Blackfoot. Indian and Northern Affairs Canada, 1978. 16 mm, 20 min.
Presents a Native perspective on the formation of Treaty No. 6 with the Cree and Assiniboine and Treaty No. 7 with the Blackfoot, and subsequent developments.

Walrus Hunt. Indian and Northern Affairs Canada, 1988. 16 mm, 13 min.
The Nakoolak family hunt walrus at Coral Harbour on Hudson Bay.

We Remember. Indian and Northern Affairs Canada, 1978. 16 mm, 58 min.
The first part of this film provides historical background on the traditional lifestyle of Native peoples through the recollections of elders. The second part deals with the fur traders, resource development, and the rise in Native health problems.

Whale Hunting (Qilaluganiatut). National Film Board, 1977. 16 mm, 10 min.
Viewers learn about the methods of catching whales through a journey with six Inuit hunting for belugas near Iqaliat.

Where the Spirit Lives. TVOntario, 1988. Video, 120 min.
A drama, presented in four half-hour segments, based on the lives of students at Indian residential schools. Suitable for Intermediate and Senior Division students and recommended for courses in Native studies, media/media literacy, English, history, and values education. Because some scenes deal with sensitive issues such as physical and sexual abuse, Grade 7 and 8 teachers should preview all episodes and prepare students for what they will see. Teacher's guide available.

Who Were the Ones? National Film Board, 1972. 16 mm, 7 min.
A song-film showing the Native view of North American history after the arrival of the Europeans.

Winston Wuttunee: James Bay Tour. Ojibway-Cree Cultural Centre, 1982. Video, 19 min.
Cree performer Winston Wuttunee tours James Bay communities, sharing storytelling and traditional and contemporary music and songs.

Wooden Flowers of Nova Scotia. Indian and Northern Affairs Canada, 1980. 16 mm, 14 min.
Mathilda Paul, a Micmac, creates a rose out of poplar.

Yesterday – Today: The Netsilik Eskimo. National Film Board, 1971. 16 mm, 58 min.
A study of the impact on one Inuit family of exchanging the traditional nomadic hunting life for settlement in a community in which housing, schools, medical care, and other services are provided by the Canadian government.

Audio-Visual Suppliers

Access Network
Media Resource Centre
295 Midpark Way S.E.
Calgary, Alberta
T2X 2A8

Canadian Filmmakers Distribution Centre
67A Portland Street
Toronto, Ontario
M5V 2M9

Canadian Filmmakers Distribution West
1131 Howe Street
Vancouver, British Columbia
V6Z 2L7

Development Education Centre
394 Euclid Avenue
Toronto, Ontario
M6G 2S9

Gabriel Dumont Institute of Native Studies and Applied Research Inc.
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6

Thomas Howe Associates
#1 – 1226 Horner Street
Vancouver, British Columbia
V6B 2Y5

Indian and Northern Affairs Canada
Film Services
Les Terrasses de la Chaudiere
Ottawa, Ontario
K1A 0H4

National Film Board of Canada
Distribution Office
1 Lombard Street
Toronto, Ontario
M5C 1J6

See Hear Now! Media
3771 Victoria Park Avenue
Scarborough, Ontario
M1W 2P9

TVOntario, Customer Service
P.O. Box 200, Station Q
Toronto, Ontario
M4T 2T1

Native Cultural Centres in Ontario

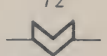
Lake of the Woods Cultural Centre
P.O. Box 1720
Kenora, Ontario
P9N 3X7

North American Indian Travelling College
R.R. #3
Cornwall Island, Ontario
K6H 5R7

Ojibway-Cree Cultural Centre
84 Elm Street
Timmins, Ontario
P4N 1W6

Ojibway Cultural Foundation
Excelsior P.O.
West Bay, Ontario
P0P 1G0

Woodland Cultural Centre
P.O. Box 1506
Brantford, Ontario
N3T 5V6



Native Organizations in Ontario

Assembly of First Nations
47 Clarence Street, 3rd Floor
Ottawa, Ontario
K1N 9K1

Association of Iroquois and Allied Indians
466 Hamilton Road
London, Ontario
N5Z 1R9

Chiefs of Ontario
22 College Street, 2nd Floor
Toronto, Ontario
M5G 1K2

Grand Council Treaty No. 3
P.O. Box 1720
Kenora, Ontario
P9N 3X7

Inuit Tapirisat of Canada
176 Gloucester, 3rd Floor
Ottawa, Ontario
K2P 0A6

Métis National Council
275 Maclaren Street
Ottawa, Ontario
K2P 0L9

Native Council of Canada
450 Rideau Street
Ottawa, Ontario
K1N 5X4

Native Women's Association of Canada
251 Laurier Avenue West, Suite 600
Ottawa, Ontario
K1P 5J6

Native Women's Resource Centre of Toronto Inc.
245 Gerrard Street East
Toronto, Ontario
M5A 2G1

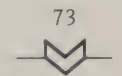
Nishnawbe-Aski Nation
P.O. Box 755, Station F
Fort William Reserve
R.R. #4
Mission Road
Thunder Bay, Ontario
P7C 4W6

Ontario Federation of Indian Friendship Centres
234 Eglinton Avenue East, Suite 207
Toronto, Ontario
M4P 1K5

Ontario Métis and Aboriginal Association
158 Sackville Road
Sault Ste. Marie, Ontario
P6B 4T6

Ontario Native Women's Association
115 North May Street, Suite 101
Thunder Bay, Ontario
P7C 3N8

Union of Ontario Indians
1813 Danforth Avenue
Toronto, Ontario
M4C 1J2



"We, as educators, must realize that our children
don't fit into the moulds that are made for non-aboriginal children.
We are a spiritually-based, natural people of the earth,
and in order for our children to know
where they are going, they must know
who they are as aboriginal people."

Edna Manitowabi, teacher of traditional culture, Wikwemikong Reserve

Glossary

Aboriginal rights Claims made by Native peoples that their land rights derive from original occupancy.

Band A specific group of Native people officially registered under the Indian Act and usually identified with specific reserve land.

Enfranchisement Attainment by Native persons of the right to vote in a federal election, at the expense of the loss or renunciation of Indian status. In 1985 Bill C-31, which amended the Indian Act, abolished the concept of enfranchisement and provided for the partial reinstatement of those people who had lost their Indian status.

First Nation A term often used by bands to assert their sovereignty, based on original occupancy of Canada and on their having been nations at the time of contact with the Europeans.

Indigenous peoples Populations who are the original inhabitants of a particular region or environment. Their status is often regulated by customs and laws or regulations established by peoples who arrived later.

Inuit A people, also known as *Eskimo* and *Inuvialuit*, who have traditional use and occupancy of parts of Northern Canada. The Inuit are located also in Alaska, Greenland, and Siberia.

Métis An individual or group having partial Native ancestry. The Métis, not legally classified as Indians, are excluded from the provisions of the Indian Act. At present, the Métis are re-emerging as an ethnic group in Canada. Under section 35 of the Constitution Act, 1982, they are legally recognized by the federal government.

Native peoples Cultural groups whose ancestors were the original inhabitants of a country or region. In Canada there are six such groups.

Registered Indian A person who, pursuant to the Indian Act, is registered as an Indian or is entitled to be registered as an Indian. *Status Indian* and *registered Indian* are equivalent terms.

Reserve A tract of land set aside by agreement or treaty for the exclusive use of a band of Native people. Reserves are in the jurisdiction of the federal government by virtue of the British North America Act, section 91.

Treaty An agreement entered into by a group of Native people and the British or Canadian government. The last of such agreements, most of which involved surrender of land rights by the Native people, was made in 1923.

Use of Organizers in Native Studies

Organizers can take various forms, depending on the skill being developed. Regardless of their form, organizers aid learning by showing (a) the elements of the problem under consideration and (b) the relationships between these elements.

The development of an organizer can bring together skills and knowledge, as students learn to organize new information. An organizer also aids in the teaching-learning process by externalizing the student's thinking about the issue, so that both the teacher and the learner can see it and develop it.

The basic technique of developing an organizer is the same at all grade levels, but the complexity of the organizer or chart should increase gradually over the years. The student's ability to plan and complete increasingly complex organizers can serve as a measure of his or her growth in some cognitive skills.

The following examples show increasing levels of complexity in two types of organizers for Native studies – a comparison organizer and an issue-analysis/decision-making organizer. The presentation is based on the discussion in *History and Contemporary Studies, 1986*.[5]

Use of a Comparison Organizer at Successive Levels

Question to be answered: Are reserve communities similar to municipalities?

Logical structure of organizer

		Communities to be compared	
		A	B
Aspects on which communities are to be compared	W		
	X		
	Y		
	Z		

Anticipated level of treatment by students entering Grade 7

Reserve community	Municipality
made up of status Indians	part of mainstream society
poor	governs itself
small	builds roads

In this level of treatment, the student lists the communities' characteristics from his or her own perspective.

5. Ministry of Education, Ontario, *History and Contemporary Studies, Part A: Policy and Program Considerations, Intermediate and Senior Divisions and OACs* (Toronto: Ministry of Education, Ontario, 1986), pp. 19-27.

Level of treatment expected (minimally) at end of Grade 8

		Reserve community	Municipality
Interesting and/or important aspects	Type of administration		
	Social services available		
	Sources of revenue		
	Source of authority		
	Political structure		

At this level of treatment, true comparison begins: each aspect is considered for both kinds of communities.

Level of treatment expected (minimally) at end of Intermediate Division

	Reserve community	Municipality
Social characteristics		
Economic characteristics		
Geographic characteristics		
Cultural characteristics		

At this level the student is dealing with a broader set of distinctions between Indian reserves and municipalities. After developing such an organizer, students should be ready to consider such questions as the future of Indian reserves within the Canadian political framework.

USE OF AN ISSUE-ANALYSIS/ DECISION-MAKING ORGANIZER AT SUCCESSIVE LEVELS

Question to be answered: Should the Indian Act be abolished?

Logical structure of organizer

		Courses of action or alternatives proposed	
		A	B
Criteria (aspects on which the merits of A and B are to be judged)	X		
	Y		
	Z		

Anticipated level of treatment by Grade 7 students

Yes, the Indian Act should be abolished.	No, the Indian Act should not be abolished.
Paternalistic	Native people need protection of federal government
Government has too much authority	Indian Act sets Native people apart from other Canadians
Native people are not treated like citizens	Indian Act ensures that the federal government is responsible for the health, education, and welfare of status Indians
Indian Act does not allow Native people to make own decisions	

At this level of treatment, the student lists reasons for abolishing, and for not abolishing, the Indian Act, based on his or her understanding of the Act's impact.

Level of treatment expected (minimally) at end of Grade 8

		Yes, the Indian Act should be abolished.	No, the Indian Act should not be abolished.
Areas covered by the Act	Band membership		
	Lands and resources		
	Acquisition of property		
	Protection of property		
	Local government		
	Education		
	Wills and estates		
	Use of alcohol		

At this level, the alternatives are compared on a common set of criteria – in this case, the major areas covered by the Indian Act. Students must determine in which areas the Act is advantageous, and in which it is disadvantageous, to status Indians today.

Level of treatment expected (minimally) at end of Intermediate Division

		Yes, the Indian Act should be abolished.	No, the Indian Act should not be abolished.	The Indian Act should be revised.
Criteria related to philosophy of Act	Accuracy of assumptions			
	Need for Act			
Criteria related to impact on status Indians	Impact on family life on reserves			
	Impact on individuals' opportunities			
Criteria related to social justice	Effect on education			
	Effect on personal freedom			
	Effect on Native people's public image			

At this level, criteria are grouped or classified into categories. This classification helps to generate new criteria within each classification. Also, the students may suggest a compromise course of action (e.g., revision of the Indian Act).

Acknowledgements

The Ministry of Education gratefully acknowledges the support and co-operation of Indian and Northern Affairs Canada, Ontario Region, which shared the development costs of this guideline.

The Ministry of Education also wishes to acknowledge the contributions of the many persons who participated in the development and validation of this guideline. It should be noted that the position given for each member is the one that he or she held when the guideline was being developed.

Project Manager

Keith Lickers, Curriculum Policy Development Branch, Ministry of Education

Project Leader

Peter Hill, Curriculum Policy Development Branch, Ministry of Education

Writing Team

Don Bogle, North York Board of Education
Douglas Gordon, Board of Education for the City of London
George Huber, Niagara South Board of Education
Sherry Mamakwa, Northern Nishnawbe Education Council
Nancy Maynes, Lincoln County Board of Education
Leo Moriarty, Simcoe County Board of Education
Joan Morse, Board of Education for the City of Hamilton
John Ryan, Board of Education for the City of London

Advisory Committee

Alphonse Ainsworth, Timmins District Roman Catholic Separate School Board
Maurice Boutet, Curriculum Policy Development Branch, Ministry of Education
Marilyn Closs, Manitoulin Board of Education
Marianna Couchie, Northeastern Region, Ministry of Education
Michael Daly, Curriculum Policy Development Branch, Ministry of Education
Emily Faries, Nishnawbe-Aski Nation
Bruce Hill, Central Region, Ministry of Education
Michael Malott, Moosonee District School Area Board
Robert Millette, Curriculum Policy Development Branch, Ministry of Education
Richard Morris, Kitchenuhmaykoosib Education Authority
David Okimaw, Mushkegowuk Council
David Rydholm, Indian and Northern Affairs Canada
Frank Schlichtherle, Haldimand Board of Education
Joan Speares, Indian and Northern Affairs Canada
Robert Vail, Haldimand Board of Education

Illustrations

Cover (clockwise from top left)
1. Photograph by Paul von Baich. Courtesy of Inuit Art Section, Indian and Northern Affairs Canada (INAC).
2. Photograph by Greg Staats. Courtesy of Ontario Women's Directorate and the Jane Corkin Gallery, Toronto.
3. Photograph by Greg Staats.
4. Photograph by Greg Staats.

Background: Photograph by Greg Staats.

Pages (i), (ii), 2, and 3
Photographs by Greg Staats. Courtesy of the Jane Corkin Gallery, Toronto.

Page 5
Photographer unknown. Courtesy of Inuit Art Section, INAC.

Page 6
Photograph by Greg Staats.

Page 9
Photographer unknown. Courtesy of Indian Art Section, INAC.

Page 10
Photograph by Greg Staats. Courtesy of Ontario Women's Directorate.

Pages 12, 13, 14, and 15
Photographs by Greg Staats.

Page 18 (clockwise from top left)
1. Photograph by Greg Staats. Courtesy of the Jane Corkin Gallery, Toronto.
2. Photograph by Paul von Baich. Courtesy of Inuit Art Section, INAC.
3. Photograph by Greg Staats. Courtesy of the Jane Corkin Gallery, Toronto.

Centre: Photographer unknown. Courtesy of Indian Art Section, INAC.

Page 23
Photograph by Cheryl Lean. Courtesy of Indian Art Section, INAC.

Page 25
Photographer unknown. Courtesy of Indian Art Section, INAC.

Pages 27 and 29
Photographs by Greg Staats.

Pages 30-31
Inset photographs by Greg Staats.

Background: Photographer unknown. Courtesy of Indian Art Section, INAC.

Pages 33 and 35
Photographs by Greg Staats.

Page 37
Photograph by Rudi Haas. Courtesy of Indian Art Section, INAC.

Page 38
Photographer unknown. Courtesy of Inuit Art Section, INAC.

Pages 40-41 (clockwise from top left)
1. Photograph by John Paskievich. Courtesy of Inuit Art Section, INAC.
2. Photograph by Paul von Baich. Courtesy of Inuit Art Section, INAC.
3. Photograph by Paul von Baich. Courtesy of Inuit Art Section, INAC.
4. Photograph by Paul von Baich. Courtesy of Inuit Art Section, INAC.

Background: Photographer unknown. Courtesy of Inuit Art Section, INAC.

Page 43
Photograph by Greg Staats.

Page 44
Photographer unknown. Courtesy of Indian Art Section, INAC.

Page 46
Photographs by Greg Staats. Courtesy of the Jane Corkin Gallery, Toronto.

Page 48
Photographer unknown. Courtesy of Inuit Art Section, INAC.

Page 55
Photographer unknown. Courtesy of Indian Art Section, INAC.

Page 58
Photograph by Paul von Baich. Courtesy of Inuit Art Section, INAC.

Page 61
Photographer unknown. Courtesy of Indian Art Section, INAC.

Pages 62, 66, and 74
Photographs by Greg Staats.

91-022
ISBN 0-7729-8968-0

© Queen's Printer for Ontario, 1991

Imprimé sur du papier recyclé